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THE

46th

ANNUAL REPORT

OF THE

American Sunday-School Union,

MAY, 1870.

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*PUBLISHED FOR GRATUITOUS CIRCULATION.*

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PHILADELPHIA :

No. 1122 CHESTNUT STREET.

## THE AMERICAN SUNDAY-SCHOOL UNION.

1. This is the only NATIONAL MISSIONARY SOCIETY having a special mission to the neglected children of our country.

2. It is a union, not of denominational organizations as such, but of individuals of every name.

3. It carefully preserves the union principle in all its operations, propagating only those essential truths of our holy religion which are held in common by the entire Christian Church.

4. The affairs of the Society are supervised and directed by a Board of thirty-six managers, with President and other officers. In selecting these, care is taken that the various evangelical denominations be represented.

### TWO GRAND OBJECTS.

1st. To ORGANIZE A SUNDAY-SCHOOL WHEREVER THERE IS A POPULATION.

2d. To PUBLISH AND CIRCULATE MORAL AND RELIGIOUS PUBLICATIONS.

These two objects are under the supervision of two committees,—Missionary and Publication,—which are distinct in their finances and management.

### PUBLICATION COMMITTEE.

The Committee of Publication consists of twelve members from at least four different denominations of Christians; and not more than three can be from any one denomination. *Nothing can be printed, published, or sold by the Society, or at their expense, to which any member of the Committee shall object.* The department sustains itself by the profits on its sales, and so arranges the prices of its books as merely to enlarge its operations as occasion may require.

### PUBLICATIONS.

The whole number of the Society's publications exceeds fifteen hundred. It has been the uniform aim of the Committee to make its publications vehicles of saving truth. It issues two periodicals: The SUNDAY-SCHOOL WORLD, monthly, for teachers and parents; The CHILD'S WORLD, for children.

### THE MISSIONARY WORK.

This constitutes the *first* of the Society's great objects. It is ENTIRELY DISTINCT from the business operations of the Society, and is wholly dependent on Christian benevolence. Its design is to send missionaries, clerical and lay, into destitute districts, "*To organize Sunday-Schools wherever there is a population.*" And

1st. To plant Bible-schools among the destitute, in destitute districts in the older States, especially at the South and West, and on the Frontier, along the line of the great Pacific Railroad—beyond the Church and the Pastor, but where the Mission Sunday-school furnishes a cheap and feasible means of Home Evangelization.

2d. To gather in the children, and thus preach Christ to the little ones.

3d. To harmonize antagonisms, denominational or otherwise, and set to work for the Master *all* the religious element there may be in a given neighbourhood.

4th. To aid needy and especially newly organized Schools, by grants of suitable books; in the improvement of existing Schools, by visitation and counsel; aiming to elevate the standard of Bible instruction, and to encourage better modes of teaching.

5th. Not so much to multiply largely the number of new Schools, as to make the work permanent and efficient, and the Schools self-sustaining—forerunners of the Church and the ministry.

The Society is National and Catholic, and adopts the Union Plan.

It has had some sixty-four missionaries in the field during the past year, located in twenty different States of the Union, exclusive of student missionaries and Bible-readers employed in New York City, under the auspices of our auxiliary, the New York Sunday-School Missionary Union.

Hundreds of new Schools have been organized, and tens of thousands of children have been reached who, without this agency, would be growing up in utter neglect. Many, very many, of the children in these Schools have been brought to Christ.

### HOW THE WORK IS PROSECUTED.

We lay out our field in districts of from five to ten counties each. Into each of these, so far as able, we place a *permanent* missionary. He canvasses his field systematically, district by district, gathering not only the children into Sabbath-schools, but reaching the adults and forming them into Bible-classes. He enlists thousands of Christian men and women as teachers, who, living remote from churches, are thus called upon to do the work of evangelists. He secures the *permanency* of the schools by correspondence with them, and occasional visits and assistance. Ordinarily a missionary will organize from 30 to 50 schools in a year, enlisting the services of from 200 to 300 teachers, and gathering in from 1200 to 2000 children.

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No. 1122 CHESTNUT STREET.



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OF  
The American Sunday-School Union,  
1870-1871.

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## FORTY-SIXTH REPORT.

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A YEAR ago, the thanksgivings and congratulations with which we commenced our Annual Report, were mingled with sad obituary recollections of three of the officers of this Society, then recently removed from our sphere by the call "Come up higher!" Now we may repeat our anthems of grateful praise to God, and our joyful salutations to friends, in view of the continued favour and blessing from Heaven, and union, peace and good will among men, which have rested upon and given success to our work, without one funereal strain or minor note to depress our exultant chorus, or mar its harmony. Blessed be God for useful lives that have been spared, and continued health and strength to labour, under His Spirit's inspiration and guidance, for CHRIST AND THE CHILDREN!

Whatever may be the result of present agitations and discussions of the "School Question," whether the precious Bible shall keep or lose its place in our common schools, our Sunday-schools will never cease to sing *their* chorus,

"We won't give up the Bible,  
God's holy Book of Truth,  
The blessed staff of hoary age,  
The guide of early youth."

This Bible is not only read in the Sunday-school, but is the only text-book there, taught, learned, and "got by heart." No—*We won't give up the Bible.*

### PUBLICATION DEPARTMENT.

During the year 1869 the Society issued,—original and re-publications,—38 large and small books:—the largest number which we find on our records. Volume 1st of the New Explanatory Series, announced in our last Report, and Volume 1st of the Improved Series of the old Union Questions, have been eminently successful. It is intended to continue, by consecutive volumes, both of these series.

In the selection of books—whether from original manuscripts or foreign issues—for publication by the Society, no pains are spared to deserve the continuance of that enlightened public sentiment which has so long stimulated, cheered and rewarded the labours of the Committee of Publication. These labours are not light: to devote what would be otherwise hours of relaxation from fatiguing cares, to deciphering and estimating the merits of voluminous manuscripts;—to watch zealously against the admission of sentiments which would give just cause of offence to any of their Christian brethren, and, still more difficult, to avoid offence to sensitive, and not always judicious, authorship—and yet maintain pleasant relationship with writers, readers, and vigilant criticism:—is no easy task.

It is therefore gratifying to be able to record the fact, that the Publication Department was never more firmly grounded in public favour than it is at this moment,—not only as respects its primary purposes as a provider of religious reading for the young, but as a convenient agent for all who desire good books for any purpose.

Our periodicals, *The Sunday-School World* and *the Child's World*,—the one for teachers, Bible classes, parents, and all interested in the training of the young,—the other for children's reading,—continue to be published with an increased circulation and constantly renewed evidences of success. In the language of a subscriber recently writing to us, "*The Sunday-School World* meets a demand not satisfied by any other periodical."

The foreign letters of the editor, the Rev. Richard Newton, D.D.,—now journeying in the Holy Land,—are read with much interest.

#### MISSIONARY DEPARTMENT.

The receipts of the year have been . . . . .	\$118,753 00
Last year they were . . . . .	93,988 58

This is a large and gratifying increase. The legacies amount to \$12,000. We hope more friends of Christ will remember His children in their last will and testament,—*especially such as have no children.*

The Missionaries report as follows:

New schools organized . . . . .	1,285
Having teachers . . . . .	7,909
“ scholars . . . . .	55,153
Schools visited and aided . . . . .	4,250
Having teachers . . . . .	32,497



Having scholars . . . . .	273,545
Addresses and sermons delivered . . . . .	6,847
Miles travelled . . . . .	266,637
Families visited religiously . . . . .	21,632
Bibles and Testaments distributed . . . . .	14,592

The Board gratefully record the continued liberality of The American Bible Society in grants of 1,500 Bibles, and 10,000 Testaments: value \$1,600.

Renewed thanks are also due to those Railroad and Steamboat Companies who have generously remitted, wholly or in part, the fares of missionaries travelling in the service of the Society: also, to such conductors of the Press as have given the aid of their columns to our work.

We acknowledge also our continued indebtedness to the pastors and other clergy who have presented our claims; and to churches, Sunday-schools, and friends generally who have given their generous and prayerful support.

We proceed, as usual, to present the reports of the general Secretaries and Superintendents of Missions in the geographical order of their Departments or States.

#### NEW ENGLAND DEPARTMENT.

REV. HENRY CLAY TRUMBULL, HARTFORD, CT., SECRETARY

The Missionary Secretary for New England has visited during the year each of the States of his field, while he has aided in the general work of the Society elsewhere, on special calls, and has travelled West and South in examination of missions sustained in whole or in part by contributions from New England. His report of personal work shows:

Schools visited and aided . . . . .	73
Teachers in these . . . . .	2,357
Scholars " . . . . .	20,005
Miles travelled . . . . .	24,915
Sermons and addresses . . . . .	171
Families visited . . . . .	185
Letters written . . . . .	2,042

This work was done in twenty of the States of the Union, and the District of Columbia

As heretofore, the work of the Society in New England has been to

raise the standard of teaching, and to increase the number under instruction in existing schools, as well as to form new schools where needed. Probably greater progress has been made in the first named direction within the past year than in any year previous. In the thoroughness of Bible study, in the use of a uniform lesson, in attention to teachers' meetings and to local teachers' institutes, in the care exercised in selecting library books, in plans of systematic beneficence, in the looking after absentees or inviting in strangers, and in expectant labours for immediate conversions, there has been manifest gain in the schools of this region.

The endeavour has been faithfully made to arouse local churches to a care of their entire home fields. Wherever a church could be induced to sustain a branch school, that plan has been preferred to leaving a school wholly to itself. Many churches have thus been quickened in the work of parish evangelization through the appeals and activities of the representatives of this Society. Often a neighbourhood school has been formed by one of these missionaries where it was before deemed impracticable, and then transferred to the care of a church which was unwilling to attempt its founding. Too often, however, the remoter districts of a township have failed of enlisting the hearty sympathies of the central church, and only through the direct labours of the missionary could schools be there formed and fostered.

The entire force at work in New England has been smaller than was needed, for here as elsewhere it is easier to raise money for distant than for home fields. The liberal contributions to the missionary funds of the Society have been in large part designated as for the West and South, hence the desired means have been lacking to keep at least one missionary in each of the home States. No one has been employed during the year in northern New England. Mr. Eben Shute, who was for a time in the missionary work of eastern Massachusetts is now in charge of the publications of the Society at 40 Winter street, Boston. He is doing much to aid superintendents and teachers, by the careful selection of libraries, and by the introduction of approved Sunday-school helps and appliances. His rooms are being recognized as the head-quarters and gathering-place of the live Sunday-school workers of his field. Mr. L. Milton Marsh, the faithful missionary for western Massachusetts and Vermont, leaves this field by his own request on the opening of the new fiscal year, to return to his former field of labour in Wisconsin. Rev. S. H. Record continues in efficient service for Rhode Island and south-eastern Massachusetts. Mr. W. J. Fletcher, the energetic and accepta-

ble missionary for Connecticut, left the service of the Society at the close of the first half of the year, to assume charge of the Bronson Public Library of Waterbury, Conn. Thus the new year opens with only one permanent missionary besides the Secretary at work in New England. It is hoped that this force will be quickly increased.

The missionary reports show work for the year in New England (in addition to that performed by the Secretary) as follows :

Schools organized, visited or aided . . . . .	293
Teachers in these . . . . .	4,208
Scholars " . . . . .	35,908
Miles travelled . . . . .	17,498
Sermons and addresses . . . . .	361
Families visited . . . . .	1,076
Letters written . . . . .	1,185

Sixteen of these schools were newly formed, and six more were re-organized. The remainder were visited and aided in accordance with their needs and the plans of the Society for the improvement of existing schools.

Incidents are continually presenting themselves in evidence of the value of former labours of missionaries of this Society, to give encouragement in newly demanded efforts. Rev. George B. Buzelle writes of a school started by him nearly three years ago, in a waste place in Maine :

It is still in progress, as it has been, I think, ever since I started it. During the past season, religious meetings have been held in the school-room. More persons came than the room could hold, some standing outside at the windows. People began to feel that the truths of religion had a personal relation to themselves. Sixteen or eighteen hopeful conversions are reported, and the work goes on. One church member who when I stopped at his house, in June, 1867, hardly ever attended church on the Sabbath, now uses a double carriage for that purpose, and when his own family does not fill it he makes up the number with neighbours.

Mr. Marsh says of schools formed in his Massachusetts field :

A school was opened at L—— S——. The labour of conducting it was cheerfully assumed by two or three earnest Christian women. Soon after its organization, the nearest pastor held a regular service in connection with the Sunday-school. Several were interested in personal religion; one became an earnest, active Christian and prominent in sustaining the Sunday-school.

A school opened in the midst of great wickedness, has developed

religious talent in the neighbourhood, that insures its success. Says one thus interested, "We have four families that have determined to keep up the school even if no others come." As I heard this man open school by reading Scripture and prayer, and recalled what I had known of his previous apathy, I felt amply compensated for all the labour needed to complete the organization, in the good that he alone had received.

From schools opened during the first years of labour on this field, we have our testimony. Says one, "Our school was never so full or so interesting as last year." Another, whose letter is just at hand, writes, "Our school has never been so interesting as this winter." By reference to my reports, I find nearly all the Sunday-schools opened by me in this district, still living, giving to their several neighbourhoods stated religious services, sustained principally by their own efforts, thereby bringing into use talent that would have remained dormant but for just this incentive to Christian labour for the children.

Of his Rhode Island schools, Mr. Record reports :

The Sunday-school at "Chapel School House," in the town of J——, organized less than two years ago, has become self-sustaining. It was superintended at first by a young man from the city of Providence, six miles from the school. It was at this place that the moral condition was so low that it was declared by a prominent man in the village before we organized the school, that 'Unless something could be done to improve it, the place would sink.' They have now a good library of their own procuring, and an efficient superintendent on the ground. City pastors and one retired minister have preached there occasionally, as I have also. The moral condition of this whole town is generally bad. Within the past six months, cock-fights, on the Sabbath, some two miles this side of our Sunday-school (towards the city) have collected together more than a thousand persons at a time, to witness this brutal and degrading "sport." So desperate is the character of the people who furnish and patronize such amusements, that the better class of citizens there, who have been asked why they did not interfere by the law, declared that their property and lives would not be safe if they did so.

One mission school, organized five years ago, and in which several hopeful conversions had occurred, was brought to a close by its enemies taking advantage of the absence of the Sunday-school friends, in the district school meeting, and voting to close the school-house against religious meetings and Sunday-schools. To remove this barrier, and reopen the school, cost the missionary four days work. But I am glad to be able to report in regard to this school, that although, on one occasion since, the superintendent was notified by the district trustee, or agent, that after the following Sabbath the school must be closed, the school has *not* been closed, but is now in successful operation, meeting on stormy Sundays as well as pleasant. Through the efforts of the superintendent in obtaining subscribers to a religious paper, a melodeon worth \$125 was secured as a premium, for the benefit of the school. He drives every Sabbath several miles from the city, at an expense of a dollar and a half weekly, which he pays out of the wages of a clerkship.



Another young man accompanies him, and drives three miles further with the same team, and superintends another school (which had also been broken up, previously by opposition) and incurs an equal expense out of his small income."

No unimportant part of the Sunday-school missionary work is to hunt up such labourers as these devoted young men, to go as many miles as need be to care for districts otherwise unreachd. In the search for right men for this kind of service, Mr. Record seems unwilling to abandon a pursuit he has once commenced. What some men would count discouraging failures, are to him only spurs to renewed endeavour. Thus his report is :

The school that I first organized on coming to this field six years ago, I reopened, last spring, for the fifth time. Previous to my first efforts there, a formal vote had been taken in the district not to allow the school-house to be used for religious meetings or a Sunday-school. No opposition, however, has ever been shown to the school. But, what is worse, we have to contend with the almost universal apathy of parents, with not a professing Christian within four miles to take charge of the school. After thirteen visits to that locality, and calling upon more than sixty families, I have failed to meet or to *hear* of a single professing Christian within four miles of that school-house, in any direction, if one road toward the west is excepted, wherein the limit will be only two miles. Sabbath labour and recreation are almost universal. But there is the more need on this account that the children should have the Bible school carried to them. With God's blessing, our labour cannot be wholly lost, even upon such a field. Indeed, while doing his work over for the fifth time, on this hard and almost barren field, the missionary's heart was refreshed and his faith strengthened by witnessing the fruit of previous labour in an adjoining district.

Driving through a village two miles west of this, on Sabbath morning, on his way to meet an appointment for re-opening this school, he found a meeting in a new and beautiful hall, and stepping in, unknown or unrecognized by nearly all, he listened to an able and faithful sermon on the sacredness and duties of the Lord's day, preached by the pastor of the little Methodist church that has grown out of the Sunday-school which he organized there just five years before, where, previous to its organization, fifty young men were accustomed to play ball on the street on the Sabbath, and where he was unable, after three days' search, to find a pious man to superintend the school, and compelled either to abandon the enterprise or place at its head an unconverted man. He chose the latter horn of the dilemma, for which some of his good ministering brethren, in a Sunday-school convention soon after, chided him, while others commended that course as under the circumstances the wisest. The event has proved—and all subsequent experience has corroborated this—that the Bible is a safe book to put into anybody's hands. That superintendent was converted in less than three months,



and for five years now has been an earnest and efficient worker in the cause of Christ.

The missionary, by invitation, returned that evening to the hall, and after preaching to an attentive audience, united in a season of prayer with that little company of Christians, where five years before he could not find a praying man.

As showing that his work is not yet completed, Mr. Record mentions this incident :

Only a few months ago, the missionary found in one house two aged sisters, widows, one nearly eighty, the other eighty-five years old, (the first named being a member of a church eight miles away, to which she had not been for years,) neither of whom had ever learned the alphabet. The younger sister said she had raised fourteen children, eleven of whom were now living. Fifty-two grandchildren were also living. A little grandson, a bright and active boy nine years old, was living with her. His father and mother are drunkards, had quarrelled and separated, and they having several children, this one came to live with his grandmother. Five other grandchildren lived next neighbours, three of whom were at her house when the missionary called, one of them a boy about nine years old. Neither of these boys knew what a Sunday-school meant, but supposing it must be something formidable or disagreeable, concluded that they did not want to go to one. Reading to them from the New Testament about the birth and history of Christ, and making some simple explanations, and asking questions to see if they really understood it, the missionary was surprised to find that neither of those boys had ever before heard of the Saviour. The neighbours assured him that all those fourteen children grew up to be miserable men and women, as might be expected.

Several families of the grandchildren of the old lady are still ignorant of their alphabet. Their mothers say that 'they would like to have them go to Sunday-school, but suppose it will be as their husbands say, and *they* don't think much of Sunday-schools.' It is certain that they will never take pains to get them out four miles to the nearest church and school. Unless a Bible school is organized and sustained in their school district, and the Christian men and women there (for there are Christians there) are set at work to sustain the school and to get out and instruct these children, they will certainly grow up without any Bible instruction, as the generations before them have done. But this is only a sample of scores of school districts scattered over even this small missionary field. Ought not so sad a fact as the existence of such ignorance and wickedness among us in Christian New England, to arouse every Christian and philanthropist to do something to give these neglected ones Bible instruction?

Of the value of the Union plan, Mr. R. writes of his work in south-eastern Massachusetts :

The Sunday-school at C—— Hill, in the town of B——, organized two years ago, to which allusion was made in the last annual report, is

still conducted by the same faithful and efficient superintendent, from the village of U——, four miles away. The old meeting house, which for a generation had been neglected, was repaired last fall, a centennial celebration and dedication was held in it on the 6th of October, and it is now used for occasional meetings, and for funerals.

The school of "Piffershire" has gone on without interruption ever since its organization. And in evidence that it has done some good is the fact that they have outgrown that opprobrious name, and substituted for it the more agreeable one of 'Unionville,' since a great variety of denominational beliefs has in no way marred the harmony of their little Union Sunday-school.

The two schools last named are good illustrations of the value in such places of the broad catholic basis upon which the American Sunday-School Union does its mission work. The superintendents are firm in their belief that a Sunday-school could not have been organized in either of these places on a mere denominational basis, while now evangelical superintendents and teachers are there, virtually by invitation of those who would have been first to reject them on a "sectarian basis."

Another school, organized last spring in Bristol County, also shows the superiority of the Union plan in these by-places. In the district were Congregationalists, Baptists, and Universalists. All agreed that a Sunday-school was needed, but no one of them was ready to act as superintendent. On the inquiry as to some suitable person out of the neighbourhood near by, an earnest and devoted Methodist in an adjoining district was the only one thought of, and all agreed that he was the man. He promised to be present at the meeting, and hold himself in readiness if he was wanted. The vote was unanimous to have a Sunday-school, and when a nomination for superintendent was called for, a Universalist nominated the Methodist brother, a Baptist seconded the motion, and he was unanimously elected, and he began his missionary work right there, by tract distribution, the Universalist and his children accepting tracts from him. That same Methodist brother had a few months before asked the privilege of holding meetings in that school-house, and was denied its use chiefly because of the objections of that very Universalist who now nominated him for superintendent. That night, the missionary and his horse shared the cordial hospitalities of that Universalist and a Baptist neighbour, and the next morning he was sent on his way rejoicing that thirty more children were to have Bible instruction secured to them solely by reason of the *Union* plan.

The interest of New England Christians in the Missionary work of the American Sunday-School Union increases as rapidly as the knowledge of the nature and necessity of that work is extended. In illustration of this, it may be mentioned that one church which for a long time gave less than \$100 a year to this cause, was induced four years ago to pledge \$500, to put a new worker into the Southern field. The reports from that missionary interested an individual member of the home church to donate \$500 for the support of a second missionary. Soon

another member offered \$500 for the starting out of yet another worker; and at the close of the year he renewed that pledge and duplicated it. And now the sum of \$2,000 is pledged annually by that one church, and four Sunday-school missionaries are kept at work as its representatives among the children of the West and South.

The free-will offerings to this Society from New England during the last fiscal year amounted (legacies included) to upwards of \$26,000. It is believed confidently that this is but an earnest of yet better things in the future.

#### NEW YORK DEPARTMENT.

J. BENNETT TYLER, Secretary, reports new and increased interest in the missionary operations of the Society. The receipts of this Department for missionary purposes have never been so large during any single year as during the one just closed. New friends have been raised up and new interest elicited in behalf of the neglected children.\* The Sunday-school is receiving year by year greater attention and more perfect development. Its importance is universally conceded in the home field,—it is the recognized pioneer agency in city and country, and it is everywhere giving tone and method and direction *to the religious instruction of the young*. The standard of Sunday-school instruction is being rapidly advanced. More regard is had to the competency of teachers. Prominent pastors are holding special religious services for the children, and more and more recognize the hopefulness and promise of ministering to the young. Sunday-school periodicals are multiplied, and the more important religious weeklies are no longer complete without a Sunday-school department. Family instruction receives new and healthful impetus, and the conversion of the little children is no longer considered merely exceptional, or matter of skeptical conjecture. The Sunday-school has done very much to popularize sacred song, and its hymns are now heard in the lanes and alleys, and tenement houses of the city, in 'brown stones' on the avenues, in the rude cabins of the freedmen, in backwoods settlements and prairie homes. Seeking to identify the Society, through the press, in public address and private Christian works, with all movements having in view the elevation and improvement, as well as the extension, of Sunday-schools, we gratefully acknowledge the

\* A contribution like the one from Dr. Hall's Church (\$8,340 96) ought not to pass without special note, and an expression of our grateful acknowledgments. If other churches would imitate the generous example, we should soon be able to cultivate many a field that now lies fallow.

uniform courtesy of Sunday-school men, of pastors and churches and schools, and of the religious press; and especially are our thanks due to those friends who have so long and so generously sustained us in our efforts in behalf of the neglected little ones to whom we are trying to send the Bible and the Bible school.

#### NEW YORK SUNDAY-SCHOOL UNION.

Mission work in the city is prosecuted with unabated vigour under the auspices of the New York Union. One hundred and eighty-seven schools are connected with this Union, 64 of which are mission schools, and 29 of them are preaching stations. Fourteen have joined during the year. Many of them are in the lower part of the city and in the most destitute localities, and far away from responsible churches. All are regularly visited by the Missionary Committee. Thirty-three student missionaries and Bible readers are employed, acting as superintendents and teachers, in preaching and in doing, in connection with mission schools, such missionary work as may and ought to be done. These young men are not only gaining valuable experience, but doing very successful work. Some are in charge of very successful schools, teaching and preaching regularly on Sunday and during the week. One has a Bible class of 50 in a neighbourhood where no one else would go. Some of these are already giving evidence of having begun the new life in Christ. A little Catholic girl was found who had been in Sunday-school only a few months and had been taken out by her parents. She was taken sick and lay long at death's door, no one but the priest being allowed to see her. She recovered at length and meeting the missionary and her former teacher, she was asked how she felt when so very ill as not to be allowed to speak. She replied, "I just whispered, 'Jesus!'—and felt perfectly safe." Thus do these little waifs often find Jesus a very precious Friend and Saviour, though but a few weeks or months in the Sunday-school.

A missionary is employed permanently at Castle Garden among the emigrants. Bibles and tracts, including a "Welcome," printed in German, are distributed among them, and a Sunday-school is maintained for the children. This agency has been in operation for many years, and has been richly blessed.

The Reading Room and Exchange under the care of J. Finley Smith, Chairman of the Executive Committee, has already more than realized the hopes of its projectors. A reference library of 800 volumes English and American, 100 Sunday-school periodicals, besides maps, charts,



lesson schemes and all manner of Sunday-school requisites with which teachers wish to become acquainted are here, and free to all. A large map with accompanying register is being rapidly completed, showing the location and items of interest connected with all the schools in the city of every name and denomination. These rooms are free to all, and have already become a favourite rendezvous for teachers of New York and vicinity.

#### NORTHERN AND WESTERN NEW YORK.

Professor M. M. Merrell having been called to another field, the Society accept his resignation with great reluctance and regret. He reports as follows :

This State compared with China, seems small; compared with Texas, it seems not large; yet it is a nation in itself. Forty thousand square miles of territory,—crossed and intersected by numerous artificial and natural thoroughfares, diversified in surface and resources, early settled by a hardy, thrifty people unequally distributed but constantly increasing in wealth and numbers,—offer a splendid field for material and moral enterprises. Such a nation is, and must be, a power: it should be a power for good. To be this it must look to its internal sources of power. The streams of influence can never rise higher than the fountain. It is hence that mission work in the overcrowded cities and in the sparsely settled wildernesses of our State derive such significance and interest.

The necessity of Sunday-school mission work is doubtless most apparent in those regions where churches are few and far between, and where the preacher's voice is seldom or never heard. All admit this; yet too many, in response to appeals for aid to the needy who live outside of their neighbourhoods, still quote the threadbare maxim "Charity begins at home." They, by their actions, say Charity begins, if at all,—at home and ends there. Human selfishness, low or narrow views of Christian duty and Christian sacrifice, sectarian ambition, sectarian jealousy or envy, and a want of mutual acquaintance and co-operation, are mainly responsible for the moral wastes and spiritual destitution which constitute so dark a back ground to every Christian community. If the world is to be evangelized, churches must make themselves felt outside of their own neighbourhoods. Not only must the circumference of their influence be constantly enlarging, but they must plant new centres with circles ever widening until circumferences touch and everywhere is heard the glad cry, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

For pioneer work the Sunday-school takes the lead as the evangel of the church, and not less as the John Baptist of the church.

True Christian economy, not less than necessity, sometimes, and fitness always, calls for Christian co-operation. The want of this allows money and labour to be lavished in costly edifices, fixtures, and management in one community, while whole neighbourhoods and counties of children, even in the same State, go untaught: "never read the Bible,



nor hear the Sabbath bell." The demands of human souls and human society may not be more than met in the former; but, if so, how sad the state of that soul and that society, who, æsthetics aside, have not even a plain, cold church; not even a Sunday-school in the school-house; not even an occasional sermon in the open air from the now almost obsolete circuit preacher. We want a better average in spiritual things. The cause needs more men and more money. Evangelical Christians of every name, patriots of every party, should rally to the support of any agency possessing the skill and integrity to direct this work and distribute wisely and impartially the means their generosity and sacrifice may place in its hands. The results of nearly a half century of Sunday-school work in America, and the testimony of those who know it best, prove the American Sunday-School Union to be such an agency.

Only a few men and little money have been employed by this Society in New York State the past year. The West and the South are the great fields for Christian effort and liberality. Five men, besides one volunteer worker, have been at work with fair results, some the whole year, some only a part, in various portions of the State. By their efforts *forty-three* new schools have been planted, many more have been strengthened and stimulated, while new and old have been aided with donations, to the extent of the means placed in our hands for such purpose. We have means of knowing that, accompanying and following the household visitation, the Sunday-school labours, and the meetings for counsel and prayer, the Spirit has been poured out: converting alike old and young sinners, calling back the wanderers from their Father's home, and bringing joy and peace to hearts and homes which were only full of trouble.

One superintendent of a Sunday-school in northern New York, so small and unpromising as to almost discourage the attempt last spring to organize it, writes a few weeks after it was organized, "The children are punctual, for they like to come. We want books and papers and, more yet, good teachers. One little girl has given her heart to Jesus. This pays us for all our trouble!"

Another school, at Crooked Brook, organized early last summer with only a few scholars has lasted through the winter, though they seem to have been afflicted beyond measure, first in the loss by death of the woman who was their best teacher, then of the man who gave most liberally. Visiting this school in mid winter, the writer found a few gathered to teach and be taught,—about thirty souls,—under the superintendence of a man who only a few months before was a practical unbeliever, but who came to himself and took Christ's yoke upon him. The benches of the old school-house were hard and rough, but there were soft hearts and eyes melting at the "old, old story."

A missionary of the Society writing from western New York says: "Early this year the Lord came with power into our churches and schools, reviving his people and adding to them. The additions were largely from the Sunday-schools. The work spread from the large cities to the villages, and town and country alike seemed awake and active in the cause of salvation." God clothes his word with power. It is the good seed of the kingdom. If His people go forth weeping "bearing precious

seed, they shall doubtless come again with rejoicing, bringing their sheaves with them." Let the truth be faithfully taught and it will surely be blessed. What encouragement to the earnest, anxious teacher! And God can make a little of his truth effectual to conversion, as well as much. So we may expect the children to come to Jesus soon, and while sitting at His feet learn the deep things and the mysteries of His power and love. Work, pray, and believe, so shall the blessing come.

There is ample room in New York for church extension, and while the West and the South and foreign lands must not be neglected in preaching the gospel to every creature, there is something for the hands of laymen to do at home. By Christian enterprise and Christian sacrifice of time and money the boundaries of church influence can be extended so as to take in all the accessible rich and poor. The planting of new centres in the distant wildernesses of our State will require missionaries, voluntary or paid. Experience has proved the value of the Union principle in most cases, the necessity of it in very many, to secure success. The spirit of Union is breathing through Christian organizations of every name. Creeds are practically accommodating themselves to each other. We look for the day when God's people shall see eye to eye, and when hand shall join hand in lifting up our fallen humanity and in extending the kingdom of our Lord and Master. Perhaps in no religious meetings is the spirit of union and co-operation so manifest as in the Sunday-School Institute. Let but the same spirit which characterizes these meetings for the study of methods and the comparison of views be carried into the mission work and "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

#### NEW JERSEY.

Many of the churches and Sunday-schools in New Jersey have long given a liberal support to our work; and from the days of Frelinghuysen the cause has no where had more wise and earnest friends. Missionary labour in the State has been chiefly in "The Pines," by Rev. J. K. F. Stites, who reports as follows:

During the past year God has been exceedingly kind to me in the prosecution of the great work committed to me on my field of labour. He has enabled me to organize twenty-four schools, with eleven hundred and fifty scholars. This number is being constantly increased; in some instances nearly doubled. These schools, without an exception, are to-day in a flourishing condition, and in them these many scholars are taught the truths of the Holy Scriptures, that blessed volume which is excluded from some of our public schools, but which in our Sunday-schools is made our text-book. Besides these newly organized schools, I have aided very many others in various ways, visiting them, donating books, &c. In some of my schools we have been blessed with the outpouring of the Holy Spirit. The teachings have been sealed upon the youthful heart, and numbers have been brought into the fold of the blessed Saviour. A few Sabbaths since, upon visiting one in a

very destitute locality, I discovered a deep religious interest. Upon invitation, several arose and asked an interest in our prayers. We had one of the most delightful meetings I have ever attended. God's Spirit was manifestly present. After this, the work went on; the interest deepened; and as the result, quite a number of the scholars have united themselves with the nearest church, and are now trying to follow the blessed Redeemer. As remarked, this is one of our Union schools in a very destitute locality, where no other religious advantages are enjoyed. I have every reason to believe that ere long I shall be enabled to report a church founded here. During the year, three new chapels have been erected for our school purposes on my field, and appropriately dedicated to the service of the Master. These grew out of our Union Sunday-schools. Three others are in course of erection, and will be completed and occupied within a very short time. One church has been organized out of one of our little Union Sunday-schools, and they have now regular weekly preaching service. This is in connection with another appointment; both are in a healthy condition, and exerting a powerful influence for good in and about the entire neighbourhood. Two or three branch railroads have been, and are being constructed, which will give me greater facilities for labouring in the Pines. These enterprises, not only open up the country, but also facilitate moral and religious culture. Great destitution exists in many portions of my field. I know of no better way to remove this, and reach the masses, than through the children. And my experience teaches me, this can be no more effectually accomplished than through our Union Sunday-school operation. As the people become enlightened through the teachings there imparted, they judge for themselves, and churches are established. I love the American Sunday-School Union; I can't help this. My connection with her for years, has proven the value of the organization, and that to-day she is doing a great work in the vineyard of the Master, second to no other. This I know, so far as my own field is concerned. And I opine, a more fruitful field cannot be found, in which to discover the benefits arising from her practical working. May the friends of Christ come forward to aid that institution, whose sole object is (in obedience to the Divine command) to "Feed the lambs."

#### PENNSYLVANIA.

##### Report of J. B. Baughman, Missionary in York County :

I have organized twelve new schools in York county this year, having 901 teachers and scholars, and have revived quite a number,—some of which had not been in existence since about the commencement of 1861. I have also visited and aided 115 schools. The small number of schools organized is owing to the fact that most people in the destitute localities are of the opinion that spring, and the early part of summer, is the only time for organizing schools. Another trouble is to convince people that our mission is not a money-making business; and as soon as we can remove this error we can succeed. They fear being taxed, and thus, by and by, lose their liberties!

Schools were also organized in different parts of the county not through



my direct agency. One school was organized by a young lady, in Hopewell township, and has been in successful operation all winter. This is the first school that was kept up all winter in that township. Some of the new schools, I am sorry to say, have closed with the intention to revive again in the spring. A few years ago there were no schools kept up in the county during winter. At this time at least one-third of the schools are kept up all winter, and those are decidedly the most prosperous. If the question were left to the scholars to decide, every school in the county would be in operation all the year.

In many parts we find parents entirely indifferent to the Sunday-school work; yet more and more are enlisted every year. At one of the new schools that I organized last year in April, after the appointment was made a goodly number of parents and children had gathered. Some of the parents took an open stand against me. A school was, however, started, and my worst opposers became my very best friends. A prayer meeting was commenced at this place, and some of the members have been brought to Christ. We have a number of men whose hearts are deeply interested in the work, and are willing to walk from six to eight miles every Sunday to Superintend two Sunday-schools.

In visiting some of the schools that I organized through the past few years, I find they are quietly and successfully doing their work; several have developed into congregations, and have now the word of God preached to them. Other preaching points could be opened, and congregations organized, could those people be accommodated with a minister of their *own* denomination.

Few children in those places which were destitute a few years ago could sing; fewer still knew any thing about the word of God or prayer: they are now singing sweet praises, and thus gladden the hearts of all who love the Lord. In many parts of the county, visiting and other unnecessary customs on the Sabbath have been entirely done away. And wherever we established schools, superstition and prejudice, which had such a controlling influence, and were so deeply rooted in the hearts and minds of many,—even with some who professed to be Christians,—have been removed. A woman who was anxious to have a Testament, requested her husband to buy no other but a “German Reformed” Testament; for she had an idea that the teachings of her own church only were right. A Roman Catholic boy was anxious to go to Sunday-school and became a Protestant; his father threatened to shoot him if he did not stay away and go to his own church.

In some localities people are still very unenlightened. I met a girl thirteen years of age whose parents were members of a church; she could not tell me how many Gods there are. I asked her who the first woman was: she said she did not know. I asked her who the first man was: after studying a little, she mentioned the name of Mr. E——, an old man well known in those parts. I gave her a few papers and tracts, and told her to go to Sunday-school, and tell her parents to pray with and for their children and instruct them in the way they should go. Coming away from a Sunday-school with a friend, we met a young man; I asked him where he had been to-day. He told us he had been out gathering chestnuts. I asked him whether he did not know that it was

wrong, and that it was a violation of one of the commandments that we shall keep the Sabbath holy. He said he did not know anything about the commandments, or about God:—neither did he know he had a soul: he never heard his parents pray, yet they were members of a church. We gave him some papers and told him to go to Sunday-school, which was not far off; he had never been there. I met a similar case, a boy over sixteen years, also of naturally bright intellect, in an adjoining township, who did not know anything about the commandments of God; had not the least idea about his soul, heaven, or hell. Those are a few of the many instances I could relate. It is a very common thing for children to say, when asked, that they never heard their parents pray in all their lives. Four-fifths of the people live prayerless in York County, and have no family altars. Yet many family altars and prayer meetings have been established within the few last years; and during this winter, at many places where Sunday-schools were established in the past few years, protracted meetings were held; and I may safely say that hundreds of parents, teachers, and children were brought to the Saviour.

The greatest want in destitute localities in organizing Sunday-schools is of good, active men who are alive to the true interest; for in some parts for miles round we cannot find a single man who is willing and competent to act as superintendent; and in most cases where schools fail it is for the want of a proper man at the head; for the superintendent is and must be the mainspring of the entire machinery.

At a place in Dover township, where a school had been revived time and again, the people were anxious to have a school; and the reason why the school would not prosper was very plain to me when I met the superintendent coming from town with several kegs of lager on his wagon. Superintendents should be temperate in all things and keep themselves unspotted from the world. Example speaks louder than words.

The hearts of many people have been made liberal by this work, although we did not accomplish in this respect what we should have done, yet we successfully introduced the missionary collections in many schools; and many are convinced that "It is more blessed to give than to receive."

A superintendent of a Sunday-school where I introduced the missionary cause told me, "It works well. On mission day," he says, "we sing, talk, and pray missions." A good brother who gives liberally to the cause of Christ, told me he firmly believes in what the Bible teaches in regard to giving, and he promised to give me one hundred dollars if I need it in organizing new Sunday-schools in the county.

Some ministers have been mustered into our ranks the past year, and one of them expressed himself favourably by saying that he had two classes of catechumens at different churches; the members of one class had been going to Sunday-school, and they are able to answer every question he asks them; the other class had not been to Sunday-school, and they are not able to answer a single question.

In October last we held our county convention; it was well attended from all parts of the county. Many of the delegates went home inspired with new ideas, stimulated with zeal and energy to work in the Master's



cause. We have been organizing Teachers' Institutes in different parts of the county, and it has a very desirable effect in enlisting and uniting people in the cause.

In reviewing my labours of the past year, I would gratefully acknowledge the protection and favours of my Heavenly Father, the kindness and liberality of the many friends through the county, with the general hospitality with which I have been favoured, and the earnest co-operation which has been much increased during the past year. These are favours that are heart-cheering to me and cause a willingness to go onward in my humble way in serving my God in training the rising generation "in the way they should go." And what can I say more than God bless the American Sunday-School Union, that its doings may speedily be felt in all destitute parts of our country!

#### LANCASTER COUNTY.

Rev. C. Reimensnyder, missionary, reports :

New schools organized during the past year . . . . .	12
Teachers in these . . . . .	98
Scholars " . . . . .	489
Schools visited and addressed . . . . .	43
Teachers in these . . . . .	675
Scholars " . . . . .	4,535
Miles travelled . . . . .	2,965
Families visited . . . . .	331
Missionary letters written . . . . .	162
Addresses delivered . . . . .	61
Sermons preached . . . . .	33
Bibles and Testaments distributed . . . . .	174

Most of the new schools are located at points where a large proportion of the people are opposed to them; hence the danger of their being discontinued. But it affords me great pleasure to state that our new schools, with few exceptions, were re-opened last spring; and those organized during last spring and summer were all continued and steadily increased in numbers and interest till late last fall.

The custom of closing schools in the country during winter has always prevailed here, and it is very difficult to bring about a change. Some of our new schools, however, have been properly instructed on this point from the first, and continue throughout the year with very little decrease in the number of attendants.

The opposition to our work here is gradually declining. The first Sunday-school held in a Mennonite church in this county was organized last summer. And we are getting more scholars and teachers, every year, from the denominations that have so long maintained an attitude of indifference or opposition.

It is a hopeful and promising indication that more of the ministers of these denominations are overcoming their prejudices and abandoning their opposition.

In reviewing the whole Sunday-school missionary work here, it is

apparent that much progress has been made, but a great work still remains to be accomplished.

More than half the children and youth of this large, populous and beautiful county, justly denominated, in an agricultural point of view, the garden of the State, are still excluded from the precious privileges and blessings of Sunday-school instruction. Hence the importance of continuing the missionary work in this field so white to harvest. Existing schools need attention and many new ones can and should be established.

#### BRADFORD, LYCOMING, WYOMING AND PARTS OF ADJOINING COUNTIES.

Rev. R. Crittenden, missionary, reports :

New schools organized during the year . . . . .	18
Persons gathered into these schools . . . . .	720
Other schools visited, addressed and otherwise aided . . . . .	63
Families visited . . . . .	471
Copies of the Scripture distributed by sale and donation . . . . .	283

The result of our work cannot be presented in figures. In this field, where feeble and destitute communities are extremely weak, it is found to be far better to plant fifteen new Sabbath-schools in a season, and then so to watch over them as to make all successful, than to start thirty and leave half of them to fail. We have ample proofs of the wisdom of this course. Our schools are very few which do not remain permanent at least a part of every year.

In Bradford County, which now has over two hundred Sabbath-schools, it is ascertained, by actual count that, in proportion to the comparative number of each, there are more Union than sectarian schools continued through the winter. A few days ago a letter was received from a teacher in one of the new schools which were organized last spring in the upper end of Lycoming County. She writes, January 20th: "Last Sabbath our school-house was full to overflowing; the prayer meeting afterwards was an interesting one; we have no preaching. The papers you sent pleased us all very much, we thank you, &c."

In May last, I found that community with no Sabbath-school, no preaching, no prayer meeting, no professing Christians save one, an aged woman, too feeble to leave her room. A few have been hopefully converted since the opening of the school. Now, in midwinter, they have a Sabbath-school, a prayer meeting and Christians to carry forward the good work begun.

In these northern counties of the State, there are scores of communities where the Sabbath-school forms the *only means* of public religious instruction on the Lord's Day.

It is everywhere encouraging to see that by this agency, the Bible, the Sabbath and the Saviour are made blessed more and more to both parents and children.

## OHIO AND INDIANA.

REPORT OF REV. B. W. CHIDLAW.

On my table lies my first commission, dated "Philadelphia, February 12, 1836," to labour in the West in behalf of the American Sunday-School Union. And as I enter upon my thirty-fifth year of service for Christ, His church, and the Christian education of the youth of our country, deep, solemn, and varied emotions fill my soul. I am one of the oldest labourers in the missionary work of the Society, and would raise my Ebenezer, "Hitherto hath the Lord helped" me. During all these years of blessed toil the arm of the Lord was my strength, and the joy of His salvation was my constant delight. The confidence and uniform kindness of the Board of Officers and Managers of the Society have always made my intimate relations with them pleasant, and greatly to the efficacy of my labours: while the generous liberality, and cordial co-operation of the Sunday-schools and of the Christian friends who sustained me in the work richly deserve my grateful acknowledgments.

I have always felt that the special providence of God led me into this life-long Sunday-school missionary work. When a youthful pastor in Butler County, Ohio, owing to an inadequate support, I was about to accept the kind offer of an old farmer to grant me rent-free several acres of his rich alluvial land for cultivation. God led me to an acquaintance with B. J. Seward, Esq., Agent of the American Sunday-School Union, in Cincinnati, by whom I was introduced to the secretary of the Society, and in a few months entered into its employment. For many years I was supported by the Sunday-school Missionary Association of the Pearl street Presbyterian Church, New York, and now the confidence and liberality of a Christian merchant in New York sends the support I need.

During my long continued labours God enabled me directly and indirectly to establish hundreds of Sunday-schools, and to preach the Gospel in hundreds of localities where its glad tidings were never or seldom heard. In many instances these labours in organizing the Union Sunday-schools combined the feeble religious elements in the village and settlement, followed by a meeting for prayer, praise, and Christian conference, then the Gospel ministry, and the organization of Christian churches.

Among the first schools I established was the "Pike Run Union Sunday-school," in Allen county, Ohio, then a new and sparsely settled neighbourhood enjoying no religious privileges. This Bible school prospered. The next year a prayer meeting followed the Sunday-school held

in the morning; and before its close a church was constituted and a log meeting house built. Last summer I visited the same locality, and was cordially welcomed by the old people who well remembered the day of small things, when I organized the Sunday-school in the cabin of Thos. Watkins. The church now numbers over three hundred members,—has a vigorous colony and four large and flourishing Sunday-schools. In view of such results, the old missionary could but exclaim, “What hath God wrought,” and to His name be all the praise.

In traversing my wide field, my heart is comforted by seeing many of the scholars of my early schools, now ministers of the Gospel, superintendents and teachers in our Sunday-schools, men and women of real worth and high standing in society. It pays to gather our children into the Sunday-school, and there to teach them the great truths of the Bible that underlie a truly useful, godly and happy life.

LABOURS LAST YEAR.—I travelled 18,000 miles, preached 104 sermons, made 122 Sunday-school addresses, besides 18 delivered in poor-houses, jails, and reformatories for juvenile delinquents. I wrote 440 letters, attended 110 prayer-meetings, and visited hundreds of families, where as a servant of God, I was always cordially welcomed. At our State Sunday-school conventions, in our county and township meetings for the improvement and extension of Sunday-schools, I enjoyed precious opportunities of advancing the great interests of the Sunday-school cause. During the summer and autumn I attended and addressed large gatherings of Sunday-schools and their friends. The meetings were held in the forest, and attended by audiences of from 300 to 2500 interested hearers. On these occasions it was my privilege to examine publicly the scholars in Bible history, biography, and doctrines. These exercises held the close attention of scholars, and evidently afforded pleasure to the hearers, showing the power and usefulness of the Sunday-school in imparting Bible instruction, and the ability of the scholars to express their views of its teachings.

During the past year directly by my personal efforts, or through the aid of friends willing to serve God and their generation, 34 new schools were established, numbering 184 teachers and 1575 scholars, and 17 old schools were aided by visitation or donation of books. These 51 schools received in books donated \$225 88.

The work before us lies in two directions, the elevation of the standard of Bible teaching in our schools already established; the other is the ingathering of the neglected masses yet out of the Sunday-school fold, and none caring for their souls.



AN INCIDENT.—A few months ago, while standing on a railroad platform, my eye rested on a boy of twelve years, bound in fetters of iron. I found the poor boy friendless, homeless, and ignorant, on his way to a reformatory. I inquired if he ever read in the Bible. “No, sir,” was his reply. “Did you ever attend Sunday-school?” “No, sir; nobody ever asked me to, and I never cared about it.” “What will become of you after you die?” With an earnest expression on his face, and with quivering lips he replied, “I don’t know anything about it.” For the sake of such neglected boys and girls, we need Bible schools, sound scriptural instruction, and constant oversight, encouragement, and loving sympathy. Thus blessed, few of our youth would enter the paths of the destroyer, or remain ignorant of the great truths necessary to salvation. Local churches, by earnest efforts, may largely increase the number of their scholars and establish mission schools; voluntary missionaries may go into out-lying districts and plant the Sunday-school banner, and gather together multitudes of youth otherwise neglected. But, after all, “there remaineth very much land to be possessed” in “the regions beyond.” To meet the necessities of the masses yet unreached, the American Sunday-School Union, through its missionaries, is an agency of tried power, adaptation, and efficiency. On the Union basis, there is scarcely a destitute village or settlement, with a few religious people, where a Sunday-school cannot be established and sustained. The field is white for the harvest, and faithful labourers may be found. Why, then, shall not this great home evangelizing agency be employed? Will not our churches, our Sunday-schools, our men and women of means say to the American Sunday-School Union, “This work belongeth unto thee, go and do it, we will be with thee.”

#### MICHIGAN.

Rev. Thomas Wright, superintendent, reports :

It is evident more and more that the Mission Sunday-school is meeting the immediate and urgent wants of the secluded settlers in our northern forests, and other districts remote from religious privileges. It is gratifying to us to impart information showing the usefulness of these efforts, and we trust it is a pleasure on your part to receive it, for we are aware that the work can proceed and be built up only on the foundation of intelligence and good will among its patrons. Both you and your missionaries are encouraged to persevere when so many tokens of God’s favour are seen resting upon the many little folds which have been gathered and fed in the wilderness. Those who have not visited



the ground can have no adequate idea of the deprivations and struggles which these poor families endure in getting a start in the world. They make their way into the forests and settle upon the "homestead lands," and one needs to see the heavy trees of beech, maple, and hemlock to be felled, the roots and stumps to be grubbed out, the deep sloughs to be filled up, and the cross-ways to be built, in order to estimate aright their condition. Their capital consists of a muscular arm, with a hard hand attached, for wielding the axe, and an iron will, strengthened with the hope of eventually having a home for themselves and their children. In the majority of cases the heads of families must work out by the day at the nearest lumbering camp or saw-mill to supply their daily wants, leaving the work of clearing their farms to drag slowly along. Now, it is for us to alleviate these great inconveniences by extending such sympathy and aid as is most needed: while the State authorities are making partial provisions for roads and bridges through these dense forests, it is for us to look after their moral and spiritual wants. Let us especially take care of the children, who, after all, are the greatest sufferers from destitution of educational and religious influences. Do we not owe it as a debt to these hardy pioneers? They are really doing a great work for the whole State. While these families would not penetrate into the wilderness and struggle through such difficulties unless they were obliged to do so by poverty, it is no less true that Divine wisdom is directing their allotment for the public advantage. They are enlarging the sphere of mutual commerce for the whole commonwealth; they are making room for teeming multitudes that are to follow their footsteps and enter into their labours. If we do our duty to *them* now, they will be the harbingers of Christian civilization to the succeeding generations; the founders alike of prosperous towns, of schools and churches, and well ordered communities.

Since March 1st, 1869, this Union Agency has aided in the organization of 85 schools, embracing 421 teachers, and 2,335 scholars; visited or otherwise aided, 358 schools, with 1,061 teachers, and 6,464 scholars.

Last summer, in company with one of my missionary associates, and two of our best ministers, I made a tour of some days into the heart of the lower peninsula, where opportunity was offered us of seeing the country as it is, the people as they live, and what the Sunday-school work is doing for them. The following letter from one of these ministers will give his impressions received from what we saw while on this trip

BATTLE CREEK, MICH., Nov., 1869.

REV. THOS. WRIGHT:

DEAR BROTHER:—My heart is full of this great work you are doing. If I can help you any by talking or writing I will gladly do it, only my pen is a poor medium. When I commence writing my tongue begins to burn. I want to see the people and tell them what you and your missionaries are doing. It seems to me that several things concerning the Sunday-school work in our State ought to be known.

1. *The great demand for the labours of the Sunday-school Missionary.* Multitudes of people are crowding the dense forests and fertile lands of what is called the "Big Woods," that is, the upper part of the State. The people who live in the region of the Southern, Central, and even Detroit and Milwaukee Railroad, can scarcely comprehend the number of settlers that are lining the beautiful streams and lakes of the region towards the northern part of our State. Thousands and thousands of souls are in those regions where churches are not found. They are hungry for the gospel; waiting for the coming man who shall bring them the words of life. A pastor of the M. E. Church in the upper portion of the State estimates from such information as he can gather, that there are thirty or forty thousand people in the counties south of The Straits who are without the preaching of the gospel. It ought to be known,

2. *How cordially and earnestly these people welcome the Christian worker,* minister, or layman who comes among them. In company with several brethren I had the privilege during the summer of seeing the people in their houses, and congregated in their beautiful forests. We held several mass meetings; religious meetings: informally preaching the gospel of Jesus to them. We never spoke to such hearers; we never saw men, women and children so hungry for all the words of life. They came from three to seventeen miles to our meetings, some of them walking all the distance. Many mothers and aged women were among them.

After talking, singing, and praying with them for four or five hours at a single meeting, they "bade us good bye," with tears and earnest hand-shaking, saying, "pray for us and come again next year." It was a touching sight to see those sheep in the wilderness scattering to their homes again, after the close of our meetings, and to think that twelve months must elapse before they could again hear the message of life from the lips of the living preacher. And many of them will be cut off by disease and the hardships of frontier life before we can see them again. Another fact—

3. *The entire consecration of our Sunday-school Missionaries to their work,* and their singular adaptation to that work. One of these missionaries piloted us in our trip a large portion of the way on horseback. That dear brother is doing such a work for the evangelization of our State as very few ministers of the gospel are able to do. Though a layman, he is the minister to the destitute regions of five or six counties. He has organized Sunday-schools, out of which evangelical churches are growing every year. He has travelled in his buggy, in the saddle, and on foot, a distance equal to the circumference of the globe during

the last three years. He is welcomed as a praying man, a representative of his Lord and Master, into all the families in those great forests. The people wait for his coming as they watch for the morning. Revivals of religion follow his labours. God is with him; fountains of living waters are opened in the desert. I cannot in this brief paper express the value of such men (for he is only one of the noble band of Sunday-school Missionaries in our State) in this day when foundations are being laid in those regions. Our Government has its officials improving our harbours; developing the resources of our State: but the Sunday-school missionary is planting and nurturing the moral forces which are to give value and direction to the material growth of our State. Anything that you can say or do to turn the hearts of the people who have prayers, wealth, and personal labour to bestow, in the direction of this great Sunday-school work in the new settlements of our State, will be exceedingly valuable. And may the Master give you an increased treasury and a recruited army for the great conflict!

Your Brother, S. ELLS WISHARD.

#### REPORT OF H. DENSMORE,

MISSIONARY FOR THE COUNTIES OF IONIA, MONTCALM, MECOSTA, &c.

To review the three and a half years of Sunday-school Missionary work, and undertake to crowd the incidents and observations into a few pages, would require too much condensation. I will therefore take up my diary and select a few items from the records of the last two or three months, which will serve to give some definite impression of the character of the work.

*October, 1869.*—Met Brother D., who started a Sunday-school two years ago under the most trying circumstances, it being in a lumber district, and himself the only Christian man in the settlement. He applied to denominational sources for aid, but failed, and finally came to me for a union library, and with tears and trembling, he said, "I'll try it myself; knowing in whom I trust." Soon there came in a good Christian brother, and the two in perfect union commenced a prayer-meeting, and the Lord in whom they "trusted" came to their rescue. During that winter (one year ago) all parties rallied round the common standard, and over fifty souls in that district were brought from nature's darkness into the marvellous light and liberty of the gospel, and are now rejoicing in a Saviour's love. Oh, how readily does Satan yield his strongholds when pressed by a united host!

Met an old gentleman who in passing through a piece of woods last night, (in a path travelled every Sunday by one of our faithful female Sunday-school teachers,) was pursued by a pack of wolves, and compelled to take refuge in a tree, where he had to stay all night.

Met a Sunday-school teacher this morning who got lost in the woods yesterday, and laid out in the deep snow all night (we had snow early this year) without fire, matches, or a mouthful to eat since yesterday morning. Becoming exhausted by travelling all day and nearly all night, he committed himself to the Lord and lay down by a log to die, sensible that he was freezing, and expecting soon to appear before the



Judge of all. His class of six little boys appeared before his imagination;—presenting such a terrible responsibility of a Sunday-school teacher, that he roused up and asked the Lord to spare his life a little longer, that he might double his diligence, and yet be permitted to bring his class with him. His prayer was answered; and when daylight came he started towards the rising sun, and at 9 o'clock A. M. came out to a house, where he found and, to his joy, recognized the missionary, who was sixteen miles from home: the lost man was thirty from his.

Upon special call I visited R. school, which has been fostered into self support by a Sunday-school in Rome, New York, and it surprised me by a donation from the little folks. Fathers had given their little boys a few rods of ground which they were to cultivate; consecrating the effects to the missionary work. A donation was called for by the superintendent. One little boy says, "I've got three bushels of ears of corn." Two others have two bushels of potatoes each. Several others have one bushel each. One boy has a bushel of turnips. Two others have a peck of beans each. One little girl says, "I've got a chicken for him." "So've I," says another. Another says, "I've got three pounds of dried blackberries," and "I've got four pounds," says another. One has two cans of strawberries, and another a can of peaches (though raised fifty miles from here). Thus each child has an offering,—not of "one-tenth," but of all they have. Two other schools have each pieced me a bed-quilt, and best of all, they have left their names on the blocks. One school has pieced me a trundle bed-quilt, though my "trundle" baby is, like his father, over six feet high. But I think the quilt was designed for him or me; for it is like the old Indian's farm, "all long and no wide." Think I shall be ready to commence housekeeping in the spring.

Visited Mrs. S.'s school in Isabella county, organized in May, 1868. No Christian in the settlement to superintend the school. Brother P. walks five miles all summer from another settlement to take charge of it; but the Lord comes to assist him in the winter, and the whole settlement is converted. During the last year the school has committed nearly ten thousand verses of Scripture. One little girl has learned fifteen hundred verses in the last six months, and walked three miles to the school, and the most of the time barefooted. Have built a new log church, 26 by 26 feet, (and it is nearly finished,) which they want to dedicate to the American Sunday-School Union. Built strictly on the union plan. This school was organized and is sustained by a class of seven little village Sunday-school girls on my field, who have organized themselves into a sewing society, and, like faithful mothers, look after the temporal as well as the spiritual wants of their children. Have promised to give the little girls and their teacher a sleigh-ride this winter forty miles through the woods to visit their school. They are very busy just now making Christmas presents for them.

*November, 1869.*—Attended meeting of delegates and ministers to organize a church among the Danes. Organized a Sunday-school there three years ago; now a church is organized, with eighty-five members, and a young man of their number (well educated) is ordained to the



ministry. Had to talk through an interpreter, but found they understood the Scriptures and the plan of salvation. They promise to bring up their children in the nurture and admonition of the Lord. Over one hundred of these families on my field have English schools for their children, and promise good citizenship.

Met a man from the woods who has come sixty-five miles with an ox-team. Ask him about the Sunday-school up there. "Oh," said he, "everybody is joining the church there; they were after my wife last week, and I told her to go ahead if she could get or do any good." "Why," said he, "they have got a minister in there to live with them, and last week we made a 'bee,' and we put up a log house for him, and he's going to preach for us every Sunday. We've got a stove in our school-house now, and we're agoing to have school there this winter. Oh, your Sunday-school has been a big thing for us up there." One year ago I took a minister into this settlement, who, for want of a stove in the little log school-house, preached the first sermon ever preached within fifteen miles of there, by a log-heap set on fire, around which Sunday-school and congregation gathered to keep warm.

*December, 1869.*—Met superintendent from C., twenty miles in the woods. Says, "Our school" (organized September last) "will run through the winter of course! Why, it is growing stronger and stronger every day; and both of those other schools are doing nicely (one of them comprises the twelve scholars in the district; and the superintendent walks four miles every Sunday). They are both good for the winter. We are praying for a revival there, and expect to have it before spring." They meet together once in four weeks. Each school has raised half money enough for a library, and I furnish the other half.

Superintendent of a little school west calls on me and says, "I find a winter Sunday-school is better than a summer school. Ours was never so strong as now, its first winter. And that little school west of us that thought they could hardly run through the summer, has voted unanimously to hold on through the winter. One little girl in that school has brought her wicked father in, and the Lord is getting hold of his heart. And another old gray-headed man, who said he never took any interest in a Sunday-school before, but who could not say 'No' to the children, now hitches up his team every Sunday morning, and brings in all who cannot walk. And last week, at the prayer-meeting, he found the Saviour. Oh, you ought to see how happy he is now. There were three conversions there last week, and next week they expect to have preaching every evening, and I expect to be there every time. It's only three miles, you know."

If I must resort to figures for a more comprehensive view of my work, I can say, that during the three and a half years of my missionary labours, I have organized 59 new schools, with 286 teachers, and 1,547 scholars, besides visiting or otherwise aiding 115 schools, with 1,230 teachers, and 9,708 scholars, making in all 174 schools, with 1,516 teachers, and 11,258 scholars. To accomplish this I have travelled 25,286 miles; visited 1,629 families. I find that the Sunday-school Missionary is permitted to live longer in his three score years than Methuselah did in his 969 years. If his life is to be reproduced in hun-

dreds of other lives during each year, and those continually multiplying, when will he cease to live? Besides feeling that I am a co-worker with these 174 superintendents, and these 1,516 teachers, having the smiles of these 11,000 little ones; I feel that I have over 1,600 homes in families I have visited, where I am always received not only with a welcome, but with seeming gladness. And the correspondence which I have had with schools in the older parts of the country has led me to love them also. These joys, though pleasant, are transient; these homes, though cheering to a pilgrim, are earthly; but when these tabernacles shall be dissolved, and this mortal shall put on immortality how pleasant it will be to look back to these little Sunday-schools as the Psalmist did into the holy city, and remember that when Jehovah writeth up His people, it shall be said of all these that they were born there. Already I can count over 300 precious souls who have been born again in these little Sunday-schools. Ah! the sting of death is removed, and the terrors of the judgment disappear, when I think of the possibility of hearing the Master say, "Well done, good and faithful servant; thou hast been faithful over a few things;" "enter thou" with these redeemed ones "into the joy of thy Lord."

#### REPORT OF A. S. BADGER.

THE FIELD.—Along the eastern shore of Lake Michigan, nature has spread out for the habitation of man some of the most beautiful country to be found in Michigan. All varieties of soil are here, and all varieties of timber abound in great abundance. Along its numerous rivers, the Grand, Muskegon, White, Pentwater, Pere, Marquette, the Great Sauble and Manistee, Betsie and Boardman, Elk and Pine, as well as along the little streams almost too numerous to be counted, are vast quantities of pine, white and Norway. These rivers are, many of them navigable. At a distance back from them the country is gently undulating, and is covered with the noblest growth of maple, beech, hemlock, &c., that it was ever my lot to behold. Springs and little lakes abound, with water so pure and clear in many of them, that a quarter of a dollar can be seen from twelve to eighteen feet beneath the surface. The soil among the pines is sand; the hard wood timber grows from a loam. The climate in this territory for forty miles in width is very uniform, it being no colder in the Grand Traverse region than in the southern part of the field, owing to the influence of the surrounding lakes. At the mouth of the streams towns are springing up almost as if by magic, with saw mills in great numbers, and many of them of great capacity, affording labour to the new settlers as they come in with nothing but their hands to support their families. In the southern part large fruit orchards are in bearing, and along the shore wherever the smoke of the settler's cabin rises, the peach tree especially is found growing. Winter and spring wheat are leading productions of the northern farmer. Two railroads are making their way through this territory lengthwise, and one across the State. Boats arrive and depart at the different ports along the lake shore. As to the healthfulness of the country, the Grand Traverse region especially, I am told by a man of long residence and large

experience there, that he never met with but one case of fever and ague in that country; in all my travels there I have not found even one.

CONDITION OF THE PEOPLE.—No wonder that poor men in other portions of the country, merchants and others, whom reverses have impoverished, should be induced to migrate to this region by the munificence of the Government in giving to actual settlers 160 acres of land—an offer so in harmony with their wants and necessities. It is natural that one thought above all others should absorb the mind with the great majority of the new settlers, that of a home for themselves and their children to the exclusion of other and higher interests. The children in such a case are the greatest sufferers. I met a boy about twelve years of age, and said to him, “Do you go to Sunday-school?” “No.” “Is there one to attend?” “No.” “Have you a Bible?” “No.” “Can you read?” “No.” “Are you trying to be a Christian?” He did not know what that meant. “Do you ever pray?” “No, I was not brought up that way.” “What way were you brought up?” “Oh, just the common way.” Said a little girl, when I went home to dinner with her parents after organizing a Sunday-school a few months ago, “Ma, what made that man do part of his talking down on his knees?” “My dear child,” said the mother, “do you not know what prayer is; is it possible we are such heathen?” Children are born in these woods who never saw such a thing as a road, with a fence and a side-walk, or a locomotive, or a church. I know many who were at least Sabbath-keeping men in the older portions of the country, and there thought themselves to be Christians, who very soon after reaching the woods away from all restraint and isolated, have lost all respect for religion, and are seen with gun or axe in hand on the Sabbath day: and yet in some places there are very devoted Christians, making great sacrifices to lead the people to the Saviour. Thus far I have been bringing out the character of my field of labour, and it is one which nature has done much for, and where settlers are going in so fast, that in holding meetings I have had to introduce neighbours to each other. In a town where there was not a road in the summer of 1868, I found in less than a year from that time that people had come in, organized a township, made a road through it, and rolled up the body of a log school-house, in which I put a Sunday-school. The great mass of the new settlers are very poor. They go there because they are poor. In older places it requires money to buy a farm; here deprivations will buy one. The advantages for education of course are very limited. There are generally log school-houses in the settlements, so that the children do not usually walk more than three miles to the schools; yet as many of them are without shoes, and the snow deep, the attendance is small in winter, and it is rendered small in summer by the fact that all who are old enough to earn anything must engage in manual labour. School apparatus and conveniences for teaching are of such rude make that the children who do attend in a very poor school-house, with a very poor teacher, get usually very little education, let them do the best they can. It is a field on which church privileges are equally limited. Religious services have to be held for the most part in school-houses, (and they frequently have no floors,) in barns and groves. In R——, I



organized the Sabbath-school in a private house, without door or windows.

HOW WE DO THE WORK.—I was coming out of a log school-house where I had just organized a Sunday-school, when a young man came up to me, having just emerged from the thickets of the forests, and said, "I have been sent to ask you to come and visit our settlement. A stranger needs a guide in reaching it, as we are eight miles from the road." Accordingly, with my head wrapped in mosquito netting, I followed him into the trail. On arriving at the young man's home we found the family, twelve in number, partaking of their frugal supper. Every attention possible was shown to me. The best bench was provided for a seat, and though the conversation was often emphasized with profanity, they meant to express themselves kindly towards me. Light from a rude fire-place lit up the room. The floor was of "puncheons," that is, of logs split into as thin planks as possible with an axe. The roof was of bark laid on poles. Our fare consisted of coarse bread and sap vinegar. I learned that two years ago there was not a family in that region, nor was there now a school district organized. It was decided to rally a "bee," and build a school-house, in which to organize a Sunday-school. The next day I visited the people to secure their attendance. I counted four hundred trees standing on the acre selected for the site, very many of them were two feet in diameter, a good number three feet, and some even larger. In three days we had the building rolled up, a "shake" roof on it, a space sawed out for an entrance, and clean white sand for a floor. Blocks were provided for desk and seat for the speaker; slabs split off, with pins put in for legs, made seats for the congregation, which met on the beautiful Sabbath morning following. After an address to the people, the school was organized. Then came up the question of books and papers for the school. One said he had some papers subscribed for before he came inside; another had a few old ones received while living outside; these they were willing to distribute. As to buying anything now, it could not be done. I then presented the school with \$15 worth of books and other requisites. Steps were then taken to organize a school district, and a teacher sent for before I left. Still another class of circumstances and people to be met with on this field appears in the following: I reached the district in the rain, and stopped with a man who was an infidel of the Paine school, a diligent reader of the Boston Investigator and other similar papers. He was a man of some education, and received me kindly. There were a number of infidel families in the settlement. Among them were men of extensive information, who were busy in spreading their sentiments around them. I visited the families during the next day, and spent the night with a Christian brother, who was getting in his wheat on a stone-boat drawn by a cow. I noticed the drag with which he and his cow had harrowed in the wheat the fall before. It was a crotch from a tree, with wooden pins for teeth. Now follows the Sabbath, and we assembled in the school-house. After an address to people, the Sunday-school was organized, which went on well. Six months ago the infidel portion went off to hold meetings by themselves to prevent the silent influence, growing out of the study of the Bible,



from further spreading in the community. But the school still holds its regular sessions, and is well attended, growing in strength all the while. It has now lived two years. The union principle is the source of its strength and success. The work is greatly promoted by granting donations of books, &c., to those who cannot buy them. Nearly every Sabbath-school in the new places requires more or less assistance. The amount given by the people will often be double what it otherwise would be when they see an interest felt in them by those living outside. It is a common remark, "Well, if others are thus interested in us, we must do all we can." In a great many of these places there is no money, and if the schools are supplied at all, it must be by donations. I visited a man who had spent his life as a merchant in the city of Toronto. He had accumulated a handsome property and retired from business, but signed a note with a friend and lost everything; and now in his old age he had taken his family into the woods of Michigan, and by the aid of his children was endeavouring to make a home. I do not think that all his household goods would sell for five dollars; excepting a few dishes, he seemed to have nothing but what had been made in the woods with an axe and saw. His neighbour had been a vessel-owner and wood-dealer. A storm destroyed his all, and he was living in the same destitute circumstances. I took dinner with him; he had a family of six, but had only four plates. These are not isolated cases, but the whole north woods are filling with people who, if they have supplies for carrying on a Sabbath-school, must be helped to them. Aside from the untold blessings accruing to society in such a chaotic state from the circulation of religious publications, such expressions of regard have a healthful effect to stimulate and encourage them to renewed and greater efforts in the noble work of serving the State by felling its forests and bringing its broad acres under cultivation.

**RESULTS.**—Forty-two Sunday-schools have been organized during the one and a half years of my labours. Nearly all of these are positive centres of influence. They are so many sources of light to a people in darkness. In them 1,173 persons are studying the word of God. Many, both among adults and children, have been led to the Saviour. I have the names of over seventy. Peace has been restored to families and neighbourhoods, and the standard of morality elevated. The Sabbath is revered in places where the sound of the rifle was heard during its holy hours. Children have been taught to hush the name of Jesus in prayer and praise who before did not know there was a Saviour. Two hundred and ten visits have been made by me to other Sunday-schools for aid or encouragement, containing 5,400 teachers and scholars. I have distributed 182 Bibles and Testaments; visited 960 families, and travelled 7,000 miles, by water and on foot; made 220 addresses; sold \$300 worth of books and papers; and given away \$700 worth, besides more than \$200 in clothing.

To count up all the results of the work now would be like a farmer going over his field a week after seeding, when he can only tell whether the seeds have germinated. The harvest I have been seeding for, though not yet ready to be gathered, promises to be most abundant.

## REPORT OF E. S. INGERSOLL,

MISSIONARY FOR THE COUNTIES OF CALHOUN, EATON, BARRY AND JACKSON.

Mr. Ingersoll's field is composed of some of the older counties of the State, where the population is more compact, allowing of somewhat different methods of conducting the work.

The mode of instruction in the Sunday-school must keep pace with the improvements of the age. The duties of the Sunday-school missionary, for some portions of the year, are very different from what they once were. Superintendents and teachers call for help and light. They feel that in order to keep up an interest in their schools, they must adopt measures of a progressive character. They must get out of the well-worn track of former years, and they earnestly ask the Sunday-school missionary to show them how to do it. I have, therefore, with the help of some excellent workers, been holding teachers' institutes, in different towns in my district, and these meetings have thus far been very successful. Teachers and parents seem to exercise a growing interest in the work, and we may therefore expect soon to see our schools rising to an importance heretofore unknown. We have held thirteen of these institutes on my field during the year, and they have generally been regarded by the people, as among the most useful and interesting meetings ever held among them. We have now appointed ten more for this winter. The statistical record of this year is as follows: Schools organized, 16; teachers, 97; scholars, 624; schools visited and aided, 79; teachers, 344; scholars, 2,196. Amount of books and papers sold; \$271 63; given away, \$52 40; addresses, 101; families visited, 493; missionary letters, 54; miles travelled, 3,035. This report only embraces nine months. As to the influence of our Sunday-schools upon the neighbourhoods where they exist, I can say with confidence, society is benefited by them. I could give numerous instances where our schools have exerted a decided influence for the elevation of the standard of morals; and I can recall quite a number of revivals, and some of these confined almost exclusively to the Sunday-school, last winter and spring. And now, again, the spiritual horizon seems to brighten a little, in some of our Sunday-schools, that are continuing their sessions through the winter; and my hopes kindle at the prospect.

## REPORT OF W. D. POTTER.

MISSIONARY FOR THE COUNTIES OF GENESSEE, LAPIER, AND TUSCOLA.

Neglect the moral and religious training of the children, and no amount of care for men and woman can atone for that neglect. The streams will run on in their accustomed channels. How shall this instruction be supplied to the children of the million? How shall all the children be reached? Or how shall the greatest possible number be brought under the best instruction that is practicable for them? The importance of this question is recognized by all thinking men, certainly all intelligent Christians.

What then are our resources for this work? What provisions exist,

and what must be supplied. It is a sad fact, that the homes of the children do not furnish the needed instruction. Except in rare instances, there is very little of thorough religious teaching, even in the families of professed Christians. Of the multitude, it may be truly said, they are destitute of such a blessing. In many of these homes, the name of God is seldom heard, unless in profanity; and this is indulged by some, even in the presence of their children. In whole neighbourhoods there is no prayer offered, and no worship of God is found.

Ministers of the gospel cannot supply this need. Their numbers are too limited, and with the pressing cares and labours of the holy office upon them, they can do little more than stir up the people to this work. This they must do. Churches can do much to supply this lack. In their bounds and the neighbourhoods adjoining, they can and ought to support well manned and well supplied mission schools, where children of the poor, as well as the rich, shall be gathered and taught. But these, with all the piety and zeal they may or can bring to bear upon them, cannot compass the whole work. There will still remain large blanks to fill up; whole settlements, and even whole townships will be left unsupplied. Especially in the newer sections of the State, there are large districts where none of these instrumentalities are available. There is still an imperative need of some kind of mission work,—comprehensive enough in its plan, catholic enough in its spirit, popular in its developments and adaptation to the masses, and essentially *Christian* in its character,—to reach the multitudes with all their various capacities, opinions, and prejudices; to gather them, and teach them at least the elements of gospel truth, and bring to bear upon them the elevating, refining, and saving influences of the Bible, and the Christian religion; to gather up and use for this work all the moral and Christian elements existing among the people: some agency working in entire harmony with the Christian home, the Christian ministry, and the churches of Christ; and so enlisting the sympathies, the prayers, and the hearty co-operation of all who love Jesus and their fellow men, in this work of teaching all the children those things which are most surely believed among us.”

Such an agency is the American Sunday-School Union. Such a work is the mission work for which it was organized, and which it has been pursuing for forty-five years. Not a union of religious denominations, or of Christian churches, as such, but of Christian men of all denominations, and from all the evangelical churches, for this work of “planting a Sunday-school wherever there is a population;” seeking to supplant or to rival none, but to co-operate with all, and to aid each one: not to do their work, but to go before and prepare the way, or to follow and supplement their efforts; to aid them in entering the regions beyond; and to supply to the destitute the Bible instruction on which rests our hope for the perpetuity of liberty and the spread of the knowledge of salvation among men.

We would not willingly depreciate, and we think we do not underrate, any form of denominational or other Christian effort, when we say, that this society, and this work presents prominent claims to the sympathies and the prayers, the co-operation and the liberal support, of all Chris-



tians, and of all citizens and philanthropists who regard intelligence, morality, and religion as the basis of liberty and progress.

The testimony of facts to the wise adaptation of this plan and the blessing of God on this work is clear and abundant. Some six years since, a school was started by a lady, and has been kept up largely by her efforts, and the aid of the missionary; has had superintendents of two or three denominations, and for many months was conducted by a young man converted there, but not yet connected with any church. On a late visit, I found a deep seriousness, crowded meetings, a number hoping in Jesus, more inquiring, and a general interest through the community; a wonderful change in the habits of the young people: and yet I doubt if, aside from the visits of the Sunday-school missionary, twenty sermons have been preached in that neighbourhood since the school was started. In another place, several schools were started by the Sunday-school missionary, in a district embracing two or three townships. In a few months, a minister well acquainted with the facts, said: "There is no telling what a blessing this Sunday-school work has been to all this part of the country. There is a deep religious feeling through all these settlements, and I think it has grown more out of this than all other influences."

In another district, division and strife had prevailed; several religious denominations, and nearly all religious opinions, were represented. A Union Sunday-school was started: they worked together, and became a united and happy people. Conversions have taken place; and a Christian lady recently remarked: "You cannot tell what a blessing this school has been to all this neighbourhood; and I think we shall see its fruits more and more for years to come. *It is but just begun.*" I knelt in prayer with a family of five persons, all of them hopefully converted within a few months of the organization of a school, and each in turn prayed for a blessing on "the brother," "the missionary," "the dear friend," as they variously expressed it, that he might be made such a blessing to other families, and other neighbourhoods, "as he has been to ours."

In another family a little child was the first to come to Jesus; and the whole family soon followed, the work spread and many were turned to the Lord.

In one place a small denominational school had *existed*, hardly *lived*, for some years. The people wanted a Union school, and went about to establish it, the missionary did not like to meddle; but he visited the Union school when established, and found thirty-five or forty scholars where there had been but twelve or fifteen in the other.

These cases, purposely drawn from widely separated points in four counties, are but representative cases; many such exist. It is always difficult to make definite statements as to conversions, especially among children. No pains have been taken to gather statistics as to the number of conversions, but in a cautious judgment there have been to my knowledge, not less than one hundred and twenty-five cases of hopeful conversion in the schools planted and nourished by my labours, and properly reckoned as the fruit bearing of those schools, during the three years I have been in the service. God smiles on the work, and eternity alone can reveal the blessings conferred through this agency for good.



But missionaries *must be* multiplied, new places visited, new schools established, and new centres of influence formed; the children *must be* gathered and taught of Jesus, and blessings untold will follow, and many rise up to call them blessed, who labour and pray, and give for this good work. “*Men of Israel help!*”

#### REPORT OF HENRY E. ADAMS.

##### MISSIONARY FOR THE SUMMER IN SANILAC COUNTY.

On entering the field assigned me, I was not a little surprised to find so much of the county yet in its native state, with so few good roads. In the south part of the county, and for eight miles back from the lake shore, the people are comfortably located on farms, or in pleasant towns that are springing up a few miles distant from each other. Much of the remaining territory is covered with dense forests, and sparsely populated; the people living mostly in log houses, containing three or four chairs, a stove, table and bed. Many have not the luxury of a stove or any other furniture, except what their own invention has provided; and yet, though the women help to clear the farm, cook by a rude fire-place, and rock their babies in sap-troughs, I can say, what I ever felt during my stay among them, that they possess that which many of the rich in older communities have not;—a contented mind, a cheerful, merry heart, and a happy home. I found the people everywhere open hearted, and ever ready with their cordial welcome. I only wished they were as ready to open their hearts to my Saviour, that they might enjoy the rich and glorious blessings of His grace. I spent eight days in a district where they do not pretend to use wagons. In these remote districts they have only occasional preaching; earnest labourers being few in numbers, and wishing to spread their efforts over as wide a field as possible.

The people feel deeply the need of Sunday-school privileges for their children. In a neighbourhood where they had no school-house, the Sunday-school was organized in a private house. All but two in this place were unable to read. In one of the families there were seven children, and none of them knew the alphabet. When I approached the house, they ran, and hid, not from fear, but because they had not clothes to cover their nakedness; and yet the mother in tears, deplored their ignorance, and promised to have them ready to attend Sunday-school. In another settlement, more than three-fourths of the people are Roman Catholics, but nearly all attend the Sunday-school we organized among them. In some places where there was not a praying man in the district, the citizens willingly took hold of the work; and in cases where the men were not bold enough to act as superintendents, the women took the responsibility, using the Lord's prayer in opening the schools: and these schools continued to increase in interest. The very fact that they seldom enjoyed the privileges of public worship, seemed to make all classes more ready to receive the truth, the Sunday-school, and the missionary who planted it among them. There is one difficulty, which in that region embarrasses the Sunday-school work during the winter season. The fathers, with their sons of 15 and over, are employed

through the winter at the lumber camps or saw-mills. This takes away many of the superintendents and older pupils from the schools and religious influences. It is a fact which shows the importance of vigorously prosecuting the work while they are at home. During the three months of my labours, I have aided in organizing 22 Sunday-schools, with 99 teachers, and 504 scholars; visited or otherwise aided 15, with 44 teachers, and 257 scholars.

#### REPORT OF A. UPSON.

##### MISSIONARY FOR THE COUNTIES OF INGHAM, CLINTON, GRATIOT, AND ISABELLA.

Let a person give his whole attention for eighteen years to any one object, and it is but natural that his mind should become much absorbed in it, and he become what some would term 'a man of one idea.' The wise man tells us of applying his heart to every work, and some are able to do more than one thing well; while it has been my lot to travel in a quiet and somewhat noiseless way, reaching the secluded and newly settled places, with the hope of securing a better moral and religious influence to these communities. My banner, which was thrown to the breeze eighteen years since, was *Union*; and this has been the rallying word in all my travels; and in order that I might be able to carry out this principle in full, I have travelled under the direction of the American Sunday-School Union, the constitution of which, requires its general interests to be managed, and its work to be done, independent of sectarian influences: and it has prospered under that constitution for the past 45 years, accomplishing a great work, especially in the new and rising States of the West. My field of labour has been in the main, confined to seventeen counties in Michigan.

The number of miles of travel with a horse, has been over 59,000; and I have helped to organize, visit, or aid, 1,477 Sabbath-schools; numbering teachers, 11,000; scholars, 56,000. While engaged in the work, I have put in circulation over 53,000 bound volumes, besides over 400 Bibles and 3,000 Testaments: also a large amount of periodical reading: to do which, I have, through the kindness of friends at the East, been permitted to donate to the amount of \$1,568 68. The way has been opened to give 2,404 addresses, which have been delivered, if not with the eloquence and clearness of a doctor of divinity, yet, perhaps sometimes with as much earnestness of spirit and flow of soul. For I have thought on coming to the school-house that has been standing ten years and no religious meeting ever held in it; or as the mother has replied to my questions, "Sir, we are not professors of religion, but always attended meeting in the State of New York when living there, but for the last seventeen years, have had no religious meeting in our school-house, and have heard no preaching except occasionally a funeral sermon;—or where, in another county, when going to all the houses in the district, (and a township too without any religious meeting,) one mother said to me with apparent earnestness, "Sir, if I was put under oath, I could not tell when I heard the last sermon:"—I think I realize the feelings of Paul, while waiting at Athens, and seeing the whole city given to idolatry!

And as I have sometimes seen the people assembling in a horse-barn, a ball-room, or a bar-room on Sabbath, for the purpose of worshipping God (as I have done), my soul has been stirred within me; and, although I could not preach as Paul did on Mars Hill, yet I have endeavoured to impart such instruction as God has given me; remembering (what to me is an important thought), that God uses the weak things of the world to confound the mighty. As to the work, I am sometimes asked, "Do you visit places where there is not much prospect of success?" In reply, let me say, as an item of experience: In some of the most hopeless places, God has given me the greatest success. Allow me to give one instance. In June, 1867, while making my way north among the new settlements, a gentleman where I called, said: "Over east a few miles you will find a lot of children in the woods, but I don't know as you can do anything with them." In a few days I found the way into those woods, and went first to the log school-house, where fourteen children were, with a teacher busy at work. One house only was in sight, but on going to it, I obtained direction to another, and found that; and so with some help all the families were reached and notified of the meeting to be held at the school-house. At 4 o'clock P. M., we organized a Sunday-school, though from appearances but little could be accomplished. I sent them a few papers, and soon word came that they had 60 children on the roll, and had averaged 37 every Sabbath. Then came another letter, asking for 10 Testaments, and some other helps, saying that they had 70 on the roll; and a third letter said they had 72, with a good interest. The next summer I spent part of a Sabbath with them, and found they numbered 80, and were well enlisted in Bible study. A few months since I received a letter from the superintendent, saying there had been a religious interest among them, and that 24 had united with the people of God. Thus it is seen, the Lord works in His own way; and to Him be all the glory.

Again, the question is asked relative to our western work: "How many of those Sunday-schools that your missionaries have organized, live and prosper?" I recently visited, by invitation, a portion of my former field, which I explored eighteen years ago. Calling at the house of an old friend, the lady remarked: "We had a fine Sunday-school gathering of several schools at the brick school-house lately; and one exercise was giving a history of the organization of their schools. The superintendent of the school where they met, said that their records showed it to have been organized by Mr. Alvin Upson, (giving the date, &c.), and said it had prospered ever since." Coming home, and looking at my old field notes, I found, that I organized it, July 10, 1852: at that time the question could with propriety, have been asked: "Can any good thing come out of Nazareth?" "Who can we get to superintend?" was a grave inquiry. But now how changed! The present superintendent, then engaged as sheriff of the county, was not a professor of religion; but since that time he has enlisted as a soldier of the cross, and seems to wax valiant in the cause, and stands at the head of the Sunday-school interests in the township. On examining my records farther, I found another (No. 2) of those schools, to have been organized May 11th, and still another (No. 3), on the 16th of December of the



same year. Some of the others, I find, were organized or visited by me the next year. I shall not soon forget the organization of school No. 2; as in visiting some 18 families, I found but three professors of religion. These were mothers in three of the families; no religious meeting in the township, except at one extreme corner, where was a Methodist class of 10 members. I was told that the district director was an infidel, and probably would not let me into the school-house on the Sabbath. But when I called at his house, he treated me very politely, and said, "Yes, sir, you can have the house; and as the weather is cold, we will have it warmed." A brother, four miles away, was inclined to go and superintend. Three months afterward, I found 70 gathered there; and two horse teams were being trained, to go to meeting on Sabbath, and take a load. As I looked over that field and saw the great and blessed change that eighteen years had made, I felt like praising the Lord and working on.

The following paper from Rev. Leroy Warren, for some time pastor of one of the young churches in northwestern Michigan, and now connected with the Home Missionary work for that part of the State, will be read with interest, as it comes from a constant eye-witness of the facts about which he writes:

REV. THOS. WRIGHT:

DEAR BROTHER:—The American Sunday-School Union is a visible expression of the unity of the church—that unity which is not outward and formal, but inward and spiritual, and which requires that there be among the followers of Christ of different names all possible co-operation, all practicable union of aim and effort. The Sunday-School Union has peculiar advantages for mission work on the frontier. It can reach farther into the woods, because it utters no sectarian name, but speaks to all the scattered pioneers of the common Lord and common faith. Denominational Sunday-school societies have not the same interest in the prosecution of frontier Sunday-school missions, because they are not sure that a church of their own order will come in to reap what has been sown. The Union scatters the seed with liberal hand, and invites churches of every name to follow as fast as possible and gather the good harvest. The sectarian Sunday-school can hardly have large and permanent prosperity except under the fostering care of a church of the same name; but the Union Sunday-school, planted and cared for by an active missionary, can prosper far out on the frontier, where no church organizations have yet come. It creates the desire for the gospel and Christian ordinances, and prepares the way for a church. Sunday-schools planted by your missionaries in northwestern Michigan have again and again grown into churches.

The charitable work of the American Sunday-School Union is especially needed on the frontier. If Sunday-schools are to be sustained here, it is indispensable that they be supplied from abroad with Testaments, books, and papers. The poverty of the settlers on "homestead" lands is inconceivable to those who have not visited their cabins. The offer of forest lands, for nothing, to those who will live on them for five



years, attracts the poorest of the poor. Those who have some means generally prefer to secure lands less remote, and having some advantages of location and improvement; but very many who come farthest into the woods find their last dollar spent by the time they have paid the homestead entry fee; and for the next four or five years they have before them a life of extremest toil and privation. And the spiritual destitution is even more marked than the privation of temporal comfort. In the scattered settlements, made up of such a population as this, the Sunday-school missionary is the first, and for a long time the only, representative of the gospel and of Christian work. He follows the "trail" or "blazed" path into the woods miles beyond where the road has yet reached. He visits the people in their homes of poverty and toil. He talks to them of Christ and the Sunday-school, and gathers them into some cabin for an organization; or, as did your missionary, Mr. Badger, he proposes and leads a "bee" to roll up a log cabin school-house, to make a place for a Sunday-school, and then gathers together young and old into it.

Sometimes it happens that the children who sit around upon the rude slabs of wood have never before heard the voice of prayer. They wonder at the unusual sight of a man upon his knees, and the songs of love and praise to Christ are quite new to them.

This is purely a missionary work, and one which yields speedy and blessed fruits. It prepares the way for the preaching of the word and the church organization. Of all the self-denying and arduous Home Missionary work that is now being done in northwestern Michigan, the labours of your two missionaries, Messrs. Densmore and Badger, for this part of the State, are not among the least important. And the rapid increase of population here demands a large increase of the missionary force. We need a great many more men after their pattern to scour the north woods along all this frontier, and to follow all the lines of settlement from Saginaw Bay to Traverse Bay and from Big Rapids to Mackinaw. We want them to go wherever they can hear the ring of the settler's axe, to possess and hold the land for Christ, and prepare the way for the church to complete what the Sunday-school begins.

Very fraternally,

LEROY WARREN.

#### DEPARTMENT OF MISSIONS FOR THE NORTH WEST

The Committee on Missions have, by authority of the Board of Officers and Managers of the American Sunday-School Union, erected a distinct Department of Missions, and have designated it THE DEPARTMENT OF MISSIONS FOR THE NORTH WEST, including Illinois, Iowa, Nebraska, Wisconsin and Minnesota. They hope that thereby a more extended and efficient work may be accomplished in this important section of the country, into which are pouring such large numbers from foreign shores, constituting a population which needs to be educated for our free institutions, as well as in the first principles of the religion of

our Lord Jesus Christ. As Secretary of this department, they have appointed Mr. F. G. Ensign, formerly one of the Secretaries and Treasurer of The American Christian Commission ;—and they commend him and the work under his charge to the confidence and hearty sympathy and co-operation of all who love the children, and who are anxious that they should be taught that truth which will make them wise unto everlasting life.

His headquarters will be at the Society's Depository, No. 3 Custom House Place, Chicago, Illinois.

#### WISCONSIN AND MINNESOTA.

Rev. E. W. Rice, superintendent, reports :

I am happy to report a decided and successful advance in the Sunday-school missionary work in Wisconsin and Minnesota the past year. With no increase of missionaries there has been, nevertheless, a marked increase in every branch of the missionary work :—138 new schools have been organized, that have enlisted 971 teachers in instructing 6,321 neglected children ; 220 schools have been visited and aided containing 2,596 teachers, and 19,844 scholars : donations to needy schools amount to \$1,036 11. To do this work the missionaries have traveled 17,861 miles, delivered 584 sermons and addresses, visited 1,361 families for prayer and religious conversation, distributed 1,135 Bibles and Testaments, and written about 2,500 missionary letters. The total number of conversions reported for the year in the schools thus organized and aided by the missionaries, exceeds 575. There have been only four missionaries, including the superintendent; hence this is an average of 143 conversions to each missionary. Truly a year of the “right hand of the Most High.” Upon the labours of these “Sunday-school evangelists” the Lord has bestowed signal blessings. The expense to the benevolence of the church of Christ for all this Union Sunday-school work, including the furnishing of the schools, has not been an average of \$10 for each person led to Christ through this agency the past year.

During the six years I have had the supervision of the work in Wisconsin and Minnesota, we have reported : schools organized 880 ; teachers, 5,324 ; scholars, 31,604 ; schools aided, 2,838 ; teachers, 21,126 ; scholars, 144,759 ; donations and sales, \$21,485 79 ; miles travelled 144,054 ; addresses, 4,782 ; Bibles and Testaments distributed, 5,546 ; families visited, 15,394 ; conversions in connection with the work, 2,517. The missionary force has been gradually decreased each year, yet the number of destitute children brought into new schools yearly has regularly increased during this time, in consequence chiefly of improved

plans of work, and a more hearty co-operation of the churches. The very large number of conversions with which the Lord has crowned this work, from year to year, has caused all my co-workers with me to exclaim, "What hath the Lord wrought?"

The plan of working is to divide each State into a convenient number of districts or fields, and encourage and aid in the employment of a permanent missionary in each one. He enlists all the voluntary workers possible, and secures the co-operation of all the churches, makes arrangements for conventions and institutes to awaken greater interest, and give instruction in the Sunday-school work.

The foreign population have received our main attention, as of first importance. Wisconsin alone claims to have more Germans in proportion to its population than any other State in the Union. *Over two-fifths of the entire population are German.* Ten counties, among the most densely populated in the State, having over 100,000 children, are almost wholly German. We have made special efforts to reach them, and also to secure a faithful German missionary, who could speak English as well as German, to labour in this large and promising field. So far no competent man has been found to undertake this most difficult, yet most hopeful work. The superintendent and missionaries have devoted much hard work to this large class of our population, and though not commanding the language, have had most gratifying success.

The Scandinavians are also very numerous. Full 90,000 are reported to have immigrated into these States last year. They are all Protestants, and adopt our Sunday-school system, with much enthusiasm, as soon as they fully understand it. Among the Norwegians and Swedes the Sunday-school missionary labours with the largest success. They rejoice in a *vital* christianity, and welcome those who teach the Word of God to their children.

The work on the frontier has also been full of interest and importance. Early in the year I spent some time in exploring and working among the newest settlements far up the Mississippi River. Watching thus the new lines of travel, and the rapidity with which the "bounds of civilization" pushed on into the wilderness, I gained renewed convictions of the need for our work. The transient visitor is bewildered with amazement at the sudden appearance of villages and a teeming population on the wild prairie of yesterday. Towns and cities spring up like Jonah's gourd. Settlements multiply too rapidly to be noted. In a single year almost the great Sank Valley has been turned from a "wilderness" into joyful homes for full 20,000 new settlers.

This "garden" of Minnesota must be made the garden of the Lord. The inrolling tide of immigration now flows onward into the broader and equally rich valley of the Red River of the North. This valley has 18,000 square miles of the "finest wheat country in the world;" and the busy population of its forming settlements must be redeemed for Christ. The fittest agency to reach these "outposts" in advance of all others, is the Sunday-school missionary.

From Minneapolis westward, along the line of the St. Paul and Pacific railway, the tide of settlements now flows, reaching Kaudiyohi and other prospective capitals of the State. Wherever you take your stand on these "borders of civilization," you may see the white covered wagons of the immigrant moving to the steady tread of the patient ox in a slow procession on to the "regions beyond." It is a sight to stir the blood, and move the zeal of every Christian heart. All along the travelled routes, and at every new settlement the Christian eye can discover great placards announcing the Lord's call, "Workers wanted." Sunday-school missionaries, preachers, teachers, colporteurs—any who have a mind to work for God and for souls. The field is anywhere, the work hard, requiring self-denial, great patience and persistence; the wages, an unfading crown from the Heavenly King. Who responds?

My personal work for the year is: schools organized, 43; teachers, 971; scholars, 2,135; schools aided, 85; teachers, 1,006; scholars, 8,112; donations, \$200 66; miles travelled, 6,320; Bibles and Testaments distributed, 665; families, 360; missionary letters written, about 1,500; conversions reported, 97.

The Rev. Hiram Foote reports:

The past has been to me a year of joyful self-sacrifice and toil in the work assigned me. My statistics show a great advance over the previous year. During this year I have travelled over 5,800 miles in my missionary work; written 400 missionary letters, besides mailing a vast number of circulars and papers; have organized 32 new schools, and prompted others to organize many more; visited and aided about 60 others; have attended more than 30 institutes and conventions, and delivered 240 sermons and addresses. I have also attended the meetings of several ecclesiastical bodies, and readily found a hearing before them all in behalf of our missionary work. My effort has been to impress upon pastors and churches the importance of a thorough canvass of the rural districts near them, and also to secure an annual collection from each church in behalf of the American Sunday-School Union. From pastors and friends of Sunday-schools I received a cordial welcome.

A portion of my labours has been devoted to the organization of Sunday-schools among our foreign population. These children, with the



exception of the families of Roman Catholics, are generally accessible, and may be reached by the devoted Sunday-school teacher. The Sunday-school is the agency, under God, to make them one in Christ Jesus with our children. If they are not Americanized and Christianized, they will be an element of weakness to the State, and destruction to the church. Our children and theirs *will become homogeneous*. They will meet somewhere. The good will conform to the bad, unless by the gospel the bad are brought into unity with the good. I wish to urge that special efforts be made in behalf of our foreign population. Let scores of schools be organized in those settlements densely populated by foreigners.

I give the approximate number of conversions in the Sunday-schools which I have organized and assisted, at from 100 to 150; 25 or 30 are in the new schools. Returns are very imperfect. Revivals are now in progress in many places, and the Sunday-schools are richly sharing in the blessing. We never perhaps realize in *immediate* results all that we anticipated.

Martin B. Lewis, of Southern Minnesota, reports:

I have delayed answering your letter, in hopes I could gather something reliable from some prairie Sunday-schools in reference to conversions. The Charlie Lewis Memorial School sends the most satisfactory results. In that school there were 21 conversions, in another 18, in nine others 3 and 4 each; in all 31. In one other, where I had been holding extra meetings, seven have risen for prayers, and are now praying for themselves. Three other superintendents write me that their schools have made great advances over any previous year, and they are looking for precious results *now*. One school which bid fair for great promise in June, was broken up by "Spiritualists," who came there lecturing; but in August the superintendent writes: She was called upon by the children to go on again with the school. During all these dark hours she laid all her trials before the Lord, who heard her prayer, and now she is looking for precious results. In twenty other schools I hear of conversions; in one, 9 conversions, and in others from 1 to 6 each; in all about 46. Now there are other schools I should hear from. The whole number at present reported is about 143. I did want to say, and believe we shall be able to say, that 200 have been brought into the kingdom. I certainly feel much encouraged.

Writing a month later, Mr. Lewis says:

At one of my meetings last night 60 arose for prayers.

A later letter to Mr. Rice says:

I should have said there were about 218 conversions among the youth, and perhaps 100 more among adults. The work does not appear *as great* in 1869 as in 1868; but so far as spiritual growth in all our schools is concerned, 1869 is much in advance of 1868.

Mr. Lewis gives a list of 105 churches that have been organized from Union Sunday-schools, and adds:

This is upon my field in Minnesota, and covers a period of eleven or twelve years. Some of the schools you (Mr. Rice) organized in the southern tier of counties. I feel that my work among the Scandinavians in this and Rice county has been greatly blessed. The only trouble is we do not know where to find suitable places for meeting, for when one goes, they all go.

Mr. Lewis' work for the year is as follows :

Schools organized, 34; teachers, 276; scholars, 1,637; schools aided, 35; teachers, 438; scholars, 2,788; donations, \$528 70; miles travelled, 1,870; addresses, 94; Bibles and Testaments distributed, 321; families visited, 244.

Mr. W. T. Hatch reports from Northern Minnesota :

In closing another year of missionary labour, my heart swells with gratitude and thanksgiving to our Heavenly Father, who has crowned this work with such signal success. It has been a year of financial depression, but one of rich spiritual blessings. Never in the many years of my Sunday-school labours have I seen so many of the youth coming to Christ. In one village and vicinity in my field, within the last six weeks, over 70 have found the Saviour; 30 of that number are Swedes. I have organized 30 new schools, with 160 teachers, and 1,090 scholars; aided 47 others, containing 386 teachers and 3,038 scholars; visited 784 families; made 130 addresses; travelled 3,681 miles; and am assured of 218 hopeful conversions in these schools the past year. My donations to schools were \$252 65, larger than any former year. Still my field is a very needy one. I often have to refuse donations, or require an extra effort to raise money. I fear the coming year will be a hard one. Wheat has continued so low that the farmers have been obliged to part with their *seed-wheat* to pay taxes and get the necessaries of life. I know of instances where farmers have sold themselves short to pay demands, and are now mortgaging their property to buy seed, paying 12 per cent. for money and \$1 for wheat for seed, having sold theirs for fifty cents a bushel.

Immigration is, and has been, still pouring in. New settlements are opening and *must* be supplied with schools. A flourishing village now stands upon what was a field of wheat in August, 1869, and a wilderness in 1868.

At one of the meetings I attended among the Swedes, a young man arose, and in broken English said, "I cannot talk much English, but I have found Jesus and am happy." At the same meeting a little boy was kneeling with several, while Christians were praying for them. In a moment's silence, between the prayers, he broke out, "O God! I have a bad heart; give me a good one, for Jesus' sake. Amen." God heard that earnest prayer, and the little boy soon felt the burden of his sin rolled away.

In a settlement in the "Big Woods" I organized a school in a private house. One year ago there was not a praying man in the settlement. Such a wonderful change! Within six months there have been about 30 conversions, and now a church has been organized. This Sunday-

school has appointed a committee to go out for fifteen miles around to assist me in Sunday-school work, and look after new schools organized in the "Big Woods." \* \* \* With one of these little schools of only 20 scholars, this committee have divided their library, and established a weekly prayer-meeting, which has resulted in the conversion of four or five persons. \* \* \* I came across a rude hut one day in the midst of the forest, with a roof of rough bark, which I should have taken for a very poor stable, had I not seen a stove-pipe with smoke coming through the top. As I went around in front, I saw a place for a window closed by a curtain, and another for a door closed by a bed quilt. Not being able to knock I put aside the quilt, and was invited in. Here I found a mother with three very poorly clad children, without shoes or stockings. They were interested in Sunday-school, but could not go for want of clothing. I find numbers of families quite destitute.

One little boy attended Sunday-school all winter very poorly clad. By the aid of friends East, and one neighbour, and putting in some articles we could spare ourselves, I made up quite a package of clothing, and took it with me to the M—— school. Never were there more grateful hearts. The father said, "How could you know just what we most needed?" The children can go to Sunday-school now. The little boy and his brother showed their joy by jumping about and clapping their hands as though they were beside themselves. The older ones could not keep back their tears, as they expressed their joyful thanks. In and around M—— for about ten miles, there are eight or ten schools, in which within the past twelve months there have been over fifty conversions.

Oh what a blessed work is this Sunday-school missionary work! I would not exchange it for any "titled profession" or higher salaried position that would shut me away from the children, or lessen my chances of working directly with them.

#### VALLEY OF THE MISSISSIPPI.

A. W. Corey, superintendent, reports:

Some forty years ago, a young man applied to the secretary of a missionary society in New York for a commission to labour at the *Far West*, among the new settlers. "If," said he, "there is any place so hard and unpromising that nobody else can be induced to go to it to preach, *send me there.*" This he said, not from any feeling of self-sufficiency, as though *he* was able to succeed where others could not, but from an unaffected humility,—a feeling that he was unfit for any more important place. The secretary, after some reflection, told him that *Galena* was a place that answered the description. "Well," said he, "I'll go to *Galena* then."

Just before leaving the city, he called upon the writer of this report,—then the local agent of the *American Sunday-School Union* in this city,—to learn something of the great movement, that had just been

inaugurated by the Society, to establish a Sunday-school in every neighbourhood in the Valley of the Mississippi. We spent some time together, in canvassing the matter. He became greatly interested, and pledged himself fully to the work,—so much so, that on leaving the city he called, and deposited with me,—to aid the Society in carrying forward the work, all the surplus funds he had,\*—reserving barely enough to carry him to his far distant field of labour.

Commending each other to God, and exchanging mutual benedictions, we parted.

Seventeen years rolled away, and in the Providence of God, while travelling as a Sunday-school missionary, I found myself in the midst of the scenes of this devoted missionary's labours,—by the domestic hearth, in the Sabbath and infant-school, and in the sanctuary,—worshiping with “the flock of God,” which he had gathered in the wilderness.

From his own lips, I heard the history of his adventures and labours as a missionary of Jesus Christ, since we had parted in New York, 17 years before.

He found the place in no respects better than had been represented to him; in a very rude and barbarous state, overgrown with foul, unsightly weeds, with thorns and briars, darker and more impenetrable than the renowned Mexican *chapparrals*. The croakings of many a foul, ill-omened bird were heard there. Beasts of prey and noxious serpents lurked therein, and from thence went forth a foul and pestilential vapour, scattering moral decay and death over the surrounding country. Intemperance and profanity, Sabbath-breaking, gambling and violence—a *legion* of evil spirits dwelt there, and held their infernal orgies. None were found who feared God, or had respect to his commandments, except one or two, who were as sheep among wolves.

But as Moses lifted up the serpent in the wilderness, so he reared the *Standard of the Cross* in the midst of this wilderness of iniquity, and, in the name of his God, exhorted them to repent, and turn their eyes to the wondrous sight and live. But his words seemed to them as idle tales. Some mocked, some put their fingers in their ears, and refused to hear. None believed or obeyed, or cared for any of these things. The man of God turned aside and wept, and prayed. He *often* wept and prayed, for those who would not pray for themselves. They knew not the things that belonged to their peace. They were hidden from their eyes.

He thenceforth sought to gather in *the lambs*,—the young in years,

\* It was a \$50 bill.



and young in sin, whose hearts were not so "fully set" to evil, if perchance upon *them* the truth might make its impress, and the claims of God be felt. Each Sabbath's sun, as o'er the eastern hill it poured its rays into this dark place, (dark with deeds of sin,) beheld the little groups, by different paths, wending their footsteps to the rude cabin, where the man of God, in eager expectation, awaited their approach. Line upon line of kind advice and gentle admonition, precept upon precept from the oracles of God, a little here, a little there, he gently poured into their youthful minds. *He won their hearts.* And winning *them to him* and to *the truth*, he won them *back to God*, and from the toils of sin, which Satan had around them wove,—a fearful coil. *They* heard the voice of *Him upon the Cross*, and laid aside the weary loads of heavy sin, which Satan had upon them laid. *They* took the Saviour's easy yoke, which, since they've borne, with meek and lowly mind. The missionary laboured two full years before he could organize a church of *six members*, one of whom lived 15, and another 40 miles off.

In 1846, the year I was there, that church consisted of 250 members, after having sent off a colony to organize a *second church and school*.

Now the great success of this humble missionary, under God, as he informed me, was owing to his laborious self-denying efforts to establish and sustain his *Sunday-schools*. His first school was established in a *grog-shop*, because no more suitable place could be found for it. For several years, he was, himself, superintendent, and laboured with untiring assiduity, to gather in the children, not only that their souls might be saved, but that they might be qualified to labour with him in the gospel. And now, after long years of toil and prayer, he had attained the desire of his heart. For his whole congregation seemed to be imbued with his own spirit, and to feel that the *Sunday-school* was as essential to the existence and prosperity of the church as the preached gospel. Every member seems to be engaged in some capacity in connection with it, some as visitors, hunting up and gathering in the children, and supplying the destitute with clothing; some forming themselves into Bible classes for mutual instruction; and some as missionaries to establish and sustain schools in the destitute neighbourhoods around. The day I visited it, the school occupied the whole body of the church, and I learned that most of the *teachers* were originally *scholars* in the school. A most interesting feature of the church and school was its efforts in behalf of the destitute region round about Galena. They had for years, during the summer season, sustained from eight to ten mission schools. The brethren would go out, two and two, sometimes ten miles to a school

in the morning, and from thence five miles to another school in the afternoon, and thence ten miles home in the evening—making their Sabbath day's journey to do good *twenty-five miles*. Few of them having a conveyance of their own, they would hire a horse and buggy at a livery stable, at a cost of \$2 per day. And some members, who could not themselves go, would pay for the horse and carriage for those who went. By these operations, the seeds of the gospel were planted through all the mining regions.

A year afterward, when I was there again, a *third church* had been organized, and I aided in the organization of a *third Sunday-school*. Besides these, the Baptists, Methodists, and Episcopalians all had their churches and schools, which were exerting their appropriate influence. And now, after a lapse of forty years, since that missionary first entered the place, there is, probably, no city in all the West where the religious advantages of the people are greater, or more highly prized than in Galena. And it is perfectly clear that the little Sunday-school which the good missionary, with so much toil and prayer, established forty years ago, in the end of that grog-shop, was the little spark from which all these blessed results have followed. “Behold how great a matter a little fire kindleth.”

This good missionary,\* after having devoted forty years to the propagation of the gospel in that region, has, within a few months, been called to his rest.

Besides his labours in Galena, he has been instrumental, probably, in organizing more churches in the Northwest during these years, than any other man. When he went to Galena, there was not a Protestant church within 150 miles. The country around Galena is now as well supplied with churches and religious influence as any other section of the West. From his own mouth I learned that nearly all the churches which he had any agency in organizing, as well as most others, were brought into existence by the same process as the one he first started in Galena. Successive neighbourhoods and settlements were found where there was no public recognition of God or his authority; and Sabbath-breaking, drinking, and wickedness generally prevailed. By persistent effort in each successive place, a Sunday-school was planted. Next, as a necessary appendage, a prayer-meeting was established, which was kept up with varied but increasing interest. After the lapse of a few months, it was usually found that the places of Sabbath amusement were

\* Rev. Aratus Kent,—died in November last.

less frequented. He that "put the bottle to his neighbour's mouth," had lost some of his customers. The hunters' guns and hounds and horns no longer disturbed the quietness of the day. A manifest change had come over the neighbourhood. God's truth had been inculcated till its quiet but resistless power was felt and acknowledged. The people presently began to feel the need of gospel ordinances. They talked about a *church and a ministry*, nor ceased to agitate the question till the desire of their heart was gratified.

Such were the *appliances*, and such have been the *results* in Galena, and the region round about.

Now there are, or *very soon will be*, scattered along the highways, and over the vast regions lying between the Mississippi and the Pacific Coast, *a thousand settlements* which, in all their social and moral peculiarities are not essentially unlike Galena, *as it was forty years ago*.

The great question to be solved is, *How shall these settlements be evangelized?* By what process shall gospel institutions be established among them?

I have cited the above case, somewhat at length, to raise the inquiry, —Does any one know of a more rational, philosophical, or Christian method than the one here cited? Is there not every reason to believe that if these new settlements were generally supplied with *Sunday-schools*, very many of them would, very soon, grow up into *churches*; and that we should presently hear the Macedonian cry for ministers, "Come over and help us"?

From the almost endless list of cases that illustrate this, let me cite a few that have occurred in this district within the last few months.

A young man who had been brought up under religious advantages, removed, some two years ago into southern Illinois. He says, in a letter now before me:

When I came here, the town had twenty-five or thirty houses. The people had never had a Sunday-school, nor preaching to any amount. I asked myself, How can I, a professed Christian, live among these people and not try to do something for them? So I persuaded some of the people and children to go to the old log school-house, a mile from the village, and start a *Sunday-school*.

Few, at first, went. But the interest and numbers soon increased, and a school-house was built in town. I then procured a Sunday-school library,—donated in part by the *American Sunday-school Union*,—when our numbers increased to 75 or 80 scholars. We then got a minister to preach *occasionally*, then *statedly*, and there has been a glorious revival of religion. And the result is, the organization of two churches, with an aggregate of 125 members. And we are now moving to build

a church. You would be surprised to see the attention and interest the young people take in the school, and the church. How different it is now from what it was when I first came here! *Then* all these young men looked upon the Sabbath as a great *hunting* day; but *now* as the great day of rest and religious pursuits. *The Sunday-school* was the *origin* of the whole blessed work. To God be all the praise.

Among the schools, we organized last year, was a mission school in a settlement away out in Kansas. The people were poor, and we supplied them with books and papers. But for this the school could not have been started, or carried forward.

I have before me a letter from a lady who has been zealously engaged in this school ever since it was started. After expressing her thanks for the donation, she says:

We value the papers highly, not only for the reading matter, but the beautiful *songs*. On last Sabbath, we learned the one in the October No. "*Dare to do right*," and shall sing it at our next concert. Our school is very pleasant and prosperous.

After reading our papers through and through, we gather them up, and send them away to a poor mission school near Fort Scott, so that they do double duty.

We have, for some time, had a children's *prayer-meeting* weekly, in which several little children have, as I trust, become earnest Christians. If you should hear their simple, earnest prayers, I think you could not doubt it. Little Nellie often cried out in our meetings, "O, Jesus, help me to be a good girl! Pardon my sins, and help me to love thee more." One day the burden of her heart was so great, she cried out, "Won't you pray for my father and mother? They are not Christians." At the close of one of the meetings she asked a friend to go to her home and talk and pray with them. He went, and found that *there, too*, Nellie was working for Jesus, and pleading with those parents to give their hearts to him. The mother said, "Oh, sir! you have no idea how that child's words pierce to my very heart. They are like daggers. I know she is right. I believe she is a Christian. She often speaks of your prayer-meetings, and she will never forget them. Oh that I were a child again, and could come to Jesus as easy as she can! But Nellie tells me that I *can* if I *will*,—that I must come *just as I am*, and Jesus will receive me."

Now who can doubt that the seed that has put forth so beautifully in that neighbourhood through that mission school, will mature into a *church* that shall yield fruit unto God! And what would be the effect if *such a school* could be planted in every settlement in the vast territory opening up between us and the setting sun!

Here is a letter from another young lady, who went last spring, from Ohio to Kansas, at 18 years of age to teach school. Finding that there was *no preaching*, and no *Sunday-school* in the place, and having always



enjoyed both, she felt that she *could not live so*, and determined, if possible, to get up a Sunday-school. She wrote to us for advice and instruction. We encouraged her to go forward, and promised her help. Her school was soon opened with 60 scholars. And having it fairly under way, the people in an adjoining neighbourhood—stimulated by her example and aid—started *another school* with about the same number of scholars, which we also supplied with books. These are the only two schools of any description ever started in that vicinity, up to that time. The young lady now writes :

Our school has done a vast amount of good. If every school in this vast country would do as much good in proportion to their abilities I think the *millenium would be right upon us*. The *Union system* is just what we need. Out here, on the *frontier*, we must be *united* in our battle against the common enemy, or we can do nothing at all. Our schools are composed of Lutherans, Methodists, United Brethren, Presbyterians, Dunkers, &c., all working together. *Alone*, we could do nothing, &c. Kansas is a great missionary field, white for the harvest, but the labourers are few. It is open, too. There are no great barriers of language, caste, &c., as in a foreign field. But the people receive the word gladly. The Christians here are doing the best they can. But we want more *Sunday-school workers*, more *churches*, more *pastors*, more *religion*. We have a great country. And I hope, in time, we may rank among the first States of the Union for *good works*. Cannot your Society send us some travelling missionaries?

A good brother who volunteered, last summer, to aid us in organizing some half dozen schools away out on the line of the Pacific Railroad, in Kansas, in a report recently made, says :

In Zion Sunday-school, where they came at first, out of curiosity, the whole neighbourhood soon became deeply interested. A revival ensued, with a large number of conversions. A church has been organized, and twenty-five have joined the church who were members of the Sunday-school.

At Skeggs School-house, there has been an extensive revival, which has taken some from nearly every family in the district, and in some instances *several*. To God be all the glory!

At Summit the work is promising. When I first asked them if they would not come out and have a Sunday-school organized, a leading man said, "Yes; but you must come and teach us the A B C, in that kind of work." They took right hold, and established a school, and have kept it up with great interest. The superintendent recently remarked that he thought if some man would come in and *preach* now, we would have a *revival*, and he was very anxious to see it. In none of these places was there ever a Sunday-school before.

After I had visited these schools the last time, I came away more than ever satisfied, that the best thing for the new settlements of the West, are Sunday-schools on the *Union principle*, by which we can *reach*

*all.* I see that it is not only the good of the *children*, but of the *adults* also that is secured.

You have no idea how many people come here with church letters in their pockets, seemingly afraid to show them. They become cold, and worldly, and indifferent. The Sunday-school is just what they need. It, if anything, will get them out, and wake them up, and set them to work. On every account, the Sunday-school is just the thing for all our new settlements.

A zealous, self-denying minister, formerly from Illinois, cast himself upon the Western tide of population. From far out towards the Rocky Mountains, he writes :

Never before did such a field of usefulness open to me. A richer or more inviting country can hardly be found. Our village, just begun, is growing beyond all expectation. Hundreds of homesteads have been taken within six miles of here in a few months, and the rush will increase at the opening spring. There is *no Sunday-school* for many miles around, and *no preaching* aside from my labours. I know that great good can be done by a Sunday-school.

He then urges the importance of planting down a Sunday-school at once, as the *nucleus* of future religious influence there, and earnestly solicits a donation in books, &c., which were, of course, sent.

A devoted missionary who has been labouring in Nebraska for several years, just writes :

I have the most gratifying evidence that God is owning and blessing our pioneer work in this field. In many places where we gave them the Sabbath-school as the foundation or beginning of all religious influence, there have already been planted quite a number of churches of different evangelical denominations, where there are now revivals of religion progressing, and where many souls have been hopefully converted; and others where there are meetings about to be started. In various settlements where we have started schools they have opened their private dwellings to ministers of different denominations and welcome them in with the *blessed* gospel!

A missionary labouring in northern Illinois, after a month's tour through his field, writes :

Three schools, organized by the Society, now enjoy revivals of religion. One, the Knox Sunday-school, where there have been 20 hopefully converted—mostly young men. At the Round Grove Sunday-school there have been 35 conversions—mostly youth, some parents. At the Canada school the Lord has worked in power, and about 25 have been hopefully converted. Here there was no religious influence previous to the Sunday-school. In three other places there have been conversions, and the good work is going on still.

Rev. J. Cadwalader who has laboured one half his time since March

last, in central Iowa, reports 31 schools organized and 23 others visited and aided. He says:

As near as I can ascertain, there have been in these schools, 78 hopeful conversions. The number of conversions on my whole field during the past year, in the schools organized by the Society in former years, cannot be less than 400. It is a glorious work. I have also, in my mind four houses for public worship erected during the year for churches originating in schools we have organized. God be praised!

Rev. E. Underwood has continued his labours during the year in eastern Iowa, where he has been very successful. He has organized 38 schools, 30 of which are in Linn county, and visited and aided 129 more, and supplied them with books, papers, Bibles and Testaments, &c. He reports:

In many places where there was no religious observance of the Sabbath, and the day was given up to frolicking and various amusements, I persuaded the people to organize *Bible schools*. Most of them have done much good, and are full of interest and promise,—many parents having been called out to study the word of God with the children. Many of the schools organized on this field have been blessed with revivals, and hundreds of converts, out of which, a number of churches have been organized, and regular preaching has been secured.

After eight seasons spent in organizing schools in Illinois and Iowa, I can say I have never canvassed a county without finding many places destitute of public Bible instruction, where the most of the children and many of their parents were left to roam at large on the Sabbath. Nearly all of these places demand union schools, as they are made up of different denominations, with only a sufficient number to make one school, and that often a small one. Most of these places will unite heartily in a union school, where it would be impracticable to sustain any other. Many of the schools I have organized in past years have been where there was no public means of grace. It has been my work to search these out. Others where there was only an occasional sermon preached; frequently where there were only two or three evangelical professors, sometimes none. Often have had to go two to four miles to get a good man for superintendent.

These schools (organized in more than twenty different counties in Illinois and Iowa) have often been followed with religious awakenings, many of the scholars being subjects of divine grace. Churches organized, stated preaching enjoyed, houses of worship erected—the whole community changed morally during the first few months of the school's existence.

God's favour has attended the missionary work of the American Sunday-School Union, and it has filled an important place in the evangelization of the age. Thousands of souls are rejoicing in glory, who through this agency were brought to bow at the feet of Jesus. Other thousands now living and filling important places of usefulness in the different churches of our land, would have grown up under adverse influences if this Society had not opened Bible schools within their reach.

A reverend and beloved brother who has been, for several years past, extensively engaged in organizing *churches* in Iowa, in answer to a letter of inquiry, writes as follows, viz :

There are two impressions on my mind, which I wish were as deeply made upon the minds of every Christian worker in the land. The *first* is, the unmistakable good which has resulted to society and to the church, by the labours of your missionaries in the past. And the *second* is, that in no sense *in the West* is the opportunity for continued effort diminished.

No one brought into contact with it as we are, can undervalue the *American Sunday-School Union* as preparatory to the missionary work of the church. And just in proportion to the thoroughness with which it has done its work, its results remain and are seen. There are parts of Iowa which were canvassed from six to ten years ago, which have received their whole social and religious impress from the union mission schools then started. This is especially true of the older settlements, and those more remote from the railroads,—passed by or neglected in denominational efforts. Wherever these schools have been maintained, and their libraries renewed from time to time, you perceive a moral and religious atmosphere as different from other neighbourhoods, as the dry, warm air of the hill-top, on a summer evening, is from the damp chills of the narrow valley below. Even the hospitality and sociability of the people are affected by it, as well as their happiness and interest in each other.

I was recently travelling in a region where I had good opportunity of observing these things. In several neighbourhoods, I found remnants of union libraries. In some I found prosperous union schools. In others I found neither library nor school. Accordingly, those neighbourhoods had a character, and were known as Sabbath-keepers or Sabbath-breakers,—as upright, trustworthy and honest, or suspected of harbouring horse-thieves, stealing timber, never paying their debts if they could help it, and as being selfish and quarrelsome.

At M——, I found a M. E. church which had grown out of the Sunday-school. At C——, I found a Presbyterian church which had grown out of the Sunday-school. The latter was enjoying a precious revival season, and among the converts were some whose first religious impressions were made in the Union Sunday-school. These neighbourhoods are, in all respects, models of sociability, prosperity and piety, while they are surrounded by others just as noted for the opposite qualities. The only difference in their early history is, the former had the Sunday-school, while the latter had not. On next Sabbath day I expect to organize a church in D—— county where, about nine years ago, I organized a *Union Sunday-school*. I find the old foundation after so long a time, safe enough to organize a church upon.

During the past year, on the lines of the new railroads, I have organized six new schools—supplying them in part with libraries, and in each case, within three months of the time, churches were organized in connection with them. During the coming year, I expect to do as much or more. Thus you see the Sunday-school work in Iowa is not yet ended,



nor is the golden opportunity past. Instead of waiting years for results, in the rapid development of the State, it takes only months now for them to appear. It seems to me there never was such an opportunity for you to do a good work. Not only are there scores of new stations gradually growing up into towns, but the railroads themselves are flanked, their whole distance on either side, by new settlements too remote to seek their religious instruction at the villages. The different denominations can reach out after some of them; but they are far too numerous thus to be successfully cared for.

The *American Sunday-School Union* has, in the past, done a noble work, and it should still find a legitimate and profitable field among us. With the little the denominations can do, and the much the Union can do, all the work can be well done, and the most cheering results, for many a year be seen by the workers in the church.

From the foregoing testimony, which might be enlarged indefinitely, it will be seen that almost uniformly, wherever we plant a *Sunday-school*, we virtually lay the foundations of a church and gospel institutions in that neighbourhood. Indeed it would be difficult to find a church in the West that *did not thus originate*.

Go through the State of Illinois, for instance, and inquire into the early history of all the churches, and you will almost uniformly get for an answer, 'Our church originated in a little *Sunday-school* organized in such a year by Mr. Seward, or Lippincott, or Kent, or Hawley, or Father Adams, or Peck, or Paxson, or some other faithful missionary. It brought us together when we were as sheep without a shepherd, and set us to work, and gave us consistency, and form, and permanency.'

Our efforts to establish schools have been attended, almost uniformly, with success. In almost every settlement we find the *material* at hand. The *children* are there, and for *teachers*, there are found, on inquiry, an incredible number of those who, before coming West, were professors of religion. They are living for months—it may be for years—without any church relations, "standing all the day idle." The missionary hunts them out, and brings them into contact with the children, and sets them to "work in the vineyard."

If this operation could at once be extended into every destitute settlement of the country, it is believed the whole land would be supplied with churches and pastors in an incredibly short time. It is clear, therefore, that those who contribute to give the *Union Sunday-school* to a destitute neighbourhood, are adopting the most direct and effectual method of giving them *permanent gospel institutions*.

The statistics of our operations for the last year, in this district, embracing Illinois, Iowa, Kansas and Nebraska, and the adjoining territo-

ries may be summarily stated as follows, viz: 9 different missionaries employed for various periods of time, 202 schools organized, embracing 1,331 teachers and 8,959 scholars; and 567 other schools, visited, or aided, embracing 4,257 teachers and 35,232 scholars; 37,582 miles travelled; 848 addresses delivered, and 2,538 families visited; \$3,456 31 worth of books, &c., distributed, of which \$1,076 69 were in donations to new and feeble schools, besides 1,486 copies of the Scriptures. There have been collected on the field \$3,808 60, while the *cost* to the Society in salaries and travelling expenses, besides what has been given in books, has been \$6,941 54. The number of missionaries should have been much larger. Five times as many could have been profitably employed, and would have been, had the resources of the Society justified it.

The *first* school I reported to the Society, was organized on the 10th day of October, 1845, in Williamson county, Southern Illinois. For the first year or two, I laboured almost alone. Since that time, I have had the co-operation, variously, of from 5 to 27 missionaries, who have, generally, done good service. I have now, for nearly 25 years, every month, without an omission, reported to Philadelphia the results of these labours. Carrying forward the footings from month to month, and from year to year to this date, the aggregate for 24½ years is as follows, viz: 24,419 schools organized, visited and aided, embracing 177,714 teachers and 1,259,560 scholars, among whom have been distributed books, &c., to the amount of \$206,034 66, of which \$56,098 61 were in donations to new and feeble schools; besides many thousand copies of the scriptures.

The footings show more than a million and a quarter of scholars, by *actual enumeration* on the day the schools were organized or visited. But as some of them have been in operation nearly 25 years, it is estimated that over three millions of *different* children have received religious instruction in these schools.

Such are the *statistics* of our operations. Intensely interesting would it be to pause, and contemplate some of the glorious *results*—present and remote—that have followed these efforts of the American Sunday-School Union in the West—continued now for over 40 years—as the prayer-meeting, occasional preaching, religious awakenings, the conversion of souls, the planting of churches, the quickening into activity of dormant Christians, the damage to places of vice and dissipation, the circulation of the Scriptures and religious books, the observance of the Sabbath, and the general reformation of hundreds of neighbourhoods. But this

we must leave for others. Millions have been gathered. But *other millions* remain *ungathered*. Forgetting the things that are behind, let us press forward *to those that are before*, nor cease our efforts till the opportunity shall be given to *every child in our broad land*, to attend the Sabbath-school. May God speed the day!

#### MISSOURI AND ARKANSAS.

Rev. W. P. Paxson, superintendent, reports :

A review of the labours of the past year in this district affords us much pleasure. We can truly say, "The Lord hath done great things for us, whereof we are glad." His blessing has been bestowed on us abundantly, as seen in the access our missionaries have found to the hearts of parents, and the number of conversions reported as occurring in our Sunday-schools. A few weeks ago I sent letters to the superintendents of the schools I have organized during the last four years, inquiring as to how many conversions had occurred in their schools since their organization. A part only have, as yet, reported, but these report two hundred and sixty conversions and five churches, as the result of the organization of these schools.

The following reports from the several missionaries show how much we have been able to accomplish by the blessing of God through the limited means placed at our disposal.

Rev. W. J. Hayden reports :

Twelve months ago, or more, I came to southwest Missouri, and commenced operations as missionary for the American Sunday-School Union. I found that this portion of the State had suffered very much by the war, and has not yet recovered from the devastation.

Some of the counties on the border of Kansas were almost entirely depopulated and scarcely a house left standing. School-houses and churches were burned—Sunday-school libraries destroyed. One of the great difficulties I have to contend with, is to find suitable houses in which to establish Sunday-schools.

I found prejudices of a sectarian and sectional character running very high among the people; but I entered upon my work determined to know nothing but Christ and him crucified: to do all in my power to gather the thousands of neglected children into Sunday-schools.

I have received a most cordial welcome among all classes, and pressing invitations to visit them, and help forward the Sunday-school work.

In two counties in which I have laboured the last year, I could not find, last spring, a single Sunday-school. Universal destitution prevailed.

Notwithstanding the many obstacles I found in my way, I met with encouraging success. The people responded to the well-meant objects

of our Society, and I was, by the blessing of God, enabled to plant six nurseries of the church in each of these counties.

The extensive resources of southwest Missouri are being rapidly developed. Immigrants are flocking here from all parts of the world by the thousands; consequently the population is very much mixed, and they want *Union Sunday-schools* upon the plan of the *American Sunday-School Union*, as the best adapted to the existing state of Society. In fact they are the only kind of schools that can be made a success through the country.

Four of the Sunday-schools that I have had the privilege of planting have already grown into churches. Revivals of religion have taken place in them, and two-thirds of those hopefully converted were connected with the Sunday-schools.

At one school-house where meetings were held, in connection with the Sunday-school, thirty-five professed a hope in the Saviour, twenty-five of whom were Sunday-school scholars.

Never has there been so much interest manifested in the good work of bringing children under the saving influence of the grace of God as has been during the past year in this part of the country. Truly "The Society that takes care of the children" is doing a great work here.

Alexander McCormick, missionary, reports :

Fully two-thirds of all the religious privileges of the people, where our schools are organized, come to them through the Sabbath-schools planted in country districts. One encouraging feature in our Sunday-school work, is that more schools have been kept up during this winter than heretofore. These schools need sympathy and encouragement as much as a church needs a pastor. The missionary, in visiting and helping on the work, is often cheered in seeing the evidences of God's blessing resting upon many of the scholars. During this year, many of the dear children from these schools have been numbered with God's people in communion. I will give you an instance of one neighbourhood where a school was organized on the 11th of last April, in a school-house, and now there is a church organization there of twenty-seven members, all from that Sabbath-school. A church building will soon be finished, and a pastor settled.

Our hearts have been cheered by the ready and hearty co-operation of the people generally, and God from on high has shed down His spirit, and greatly blessed the work. We thank God and take courage.

Rev. S. Stevenson, Arkansas, reports :

I have now laboured almost three years, singly and alone, as missionary of the American Sunday-school Union, to supply the vast destitution of this entire State. And the lad's "five barley loaves and two small fishes," without a Saviour's miraculous blessing, would doubtless have more fully satisfied the hungry thousands of Judea, than my poor little work could possibly supply the famishing multitudes of my needy field. In the city, in the village, in the hamlet, among the mountains, *everywhere* in Arkansas, may be found legitimate work—exceedingly im-



portant work—for “The society that takes care of the children.” The country abounds with war-widows and orphans, and children who are even more pitiable than the fatherless; whose parents, both by precept and example, drag them down to irretrievable ruin.

And what shall I say—what *can* I say—that will adequately represent the wants of the poor ignorant freedmen. They very much need help, and most gratefully receive aid and encouragement from the Sunday-school missionary. Indeed, these nurseries of the master's vineyard are most admirably adapted to the present impoverished and dependent condition of these people, as well as to the wandering mountaineers, who seldom hear the gospel. And that which is exceedingly gratifying and encouraging to the Sunday-school missionary, is that these backwoods Arkansians, with the multitudes of freedmen along our rivers, all most gladly embrace the privileges of the Sunday-school, when books and teachers can be secured. Even the unhewn, floorless mountain school-house, and the diminutive pioneer cabin dwelling, are often made vocal with “happy voices” singing “Sunday-school hosannas.”

Notwithstanding there yet remains a lamentable destitution in this State, a most happy change has already been accomplished. Even in my little three years' work, it has been my privilege to plant 173 Sunday-school nurseries, with 693 teachers, and 6,830 scholars. In addition to these newly organized schools, I have been enabled to visit, address, or in some way aid 348 other schools, with 1,654 teachers, and 11,855 scholars. So that in 32 short months, my work has directly contributed to 521 Arkansas schools, with 2,347 teachers, and 18,685 scholars. What a happy change since the late bloody conflict, at the close of which there was not probably a score of Sunday-schools in the entire State. Nor is this all. The interest in this good work—the religious training of the dear children—has greatly increased among the professed followers of Jesus. It was my privilege last fall to attend several Presbyterian and Baptist anniversaries, which I found all alive to the great importance of our work. Reports and speeches were made, and resolutions unanimously passed of the most encouraging character.

The delegates in Pine Bluff Association publicly promised, in 1868, to make a *special* effort to establish Sunday-schools in their respective churches. And their reports for 1869 exhibit a most gratifying and complete success.

Most of these schools obtained books from me, and are conducted on the Union plan, inviting all the poor children of all classes, creeds and conditions to their precious privileges.

All these anniversaries gave the most encouraging demonstrations of a growing interest in this good work; but the best feature in their reports exhibited the happy influence of Sunday-schools in winning precious souls to Christ. Some gratefully affecting statements were made on this point.

One superintendent said that seventeen out of eighteen happy converts, at their protracted meeting, were connected with the Sunday-school.

My Arkansas correspondence abounds with incidents of the most interesting and encouraging character.

Only a few days ago I received a lengthy letter from a good sister, superintendent of one of my *real mission* schools. She says, "There are some of the children so devoted to our school, that they brave the coldest winds and muddiest roads. There is one poor little girl I would speak of especially—Ella Patterson. She *never* fails to be present, always has perfect lessons, recites from thirty to forty verses every Sunday. She is one of my charity weekday scholars, and I am trying to educate her for a teacher. Our papers come regularly, and the little ones seize upon their contents with great eagerness. Allow me again to thank you for your kindness, and beg an interest in your prayers. I ask not for health, wealth, or position. I only want to be a meek and devoted worker in my Master's vineyard." In another letter this good woman wrote: "Please pray often for me, and especially for the conversion of my dear husband."

Oh that this interesting and Macedonian field could be fully occupied!

It only remains now to give a summary of labours performed the past year.

	Length of Time.	Numb. of Schools Organized.	Teachers.	Scholars.	Numb. of Scholars Visited & Aided.	Teachers.	Scholars.
W. P. P.....	1 year.	69	452	3,165	66	608	5,142
W. J. H.....	1 "	70	537	4,323	94	922	4,537
A. Mc.....	1 "	45	236	1,776	147	1,146	8,022
Rev. S. S.....	1 "	24	113	1,120			
J. D. M.....	3 Mon.	14	72	469			
		222	1410	10,853			

The Board add to the above that our veteran and faithful missionary, Stephen Paxson, father of the superintendent of this district, has charge of our Depository in St. Louis, which he is conducting to the entire satisfaction of the Society, while rendering most important aid to the missionary work in other ways by his influence, advice, and earnest labours.

#### SOUTHERN DEPARTMENT.

Rev. John McCullagh, secretary, reports:

The following figures will give a summary of our work in the South during the past year.

New schools organized	274
Teachers in the same	1,518
Scholars " "	12,700
Schools visited and addressed	1,451
Teachers in the same	4,258
Scholars " "	31,078
Families visited	4,182
Bibles and Testaments distributed	8,046
Miles travelled	48,792
Sermons and addresses delivered	1,325

We would call *special* attention to one striking and gratifying feature in the following reports, viz., the numerous and extensive revivals that have followed our missionaries in almost every part of this great harvest field. One of them writes as follows :

The most cheering reports have been received, showing great and glorious results, through the instrumentality of the Bible schools organized since I entered this field of labour. Many precious revivals have originated in these nurseries of piety, and more than four hundred immortal souls have been hopefully converted during the past year.

Besides superintending the missionary work in the Southern Department, and securing means for the prosecution of the same, I have organized 14 new Sabbath-schools, numbering 118 teachers, and 970 scholars; visited and aided 146 old schools, numbering 1,302 teachers, and 9,806 scholars; distributed 4,500 Bibles and Testaments; travelled over 15,000 miles; and delivered 210 addresses and sermons.

I have also visited the Middle and New England States, for the purpose of procuring means for extending our work in the South. My appeals were nobly and generously responded to by individuals, churches, and Sabbath-schools. The following from the *New York Observer* will show what sort of *helpers* we have in this heaven blest work.

#### GENUINE BENEFICENCE.

"She hath done what she could."

Thus said the dear Saviour, of the woman who anointed Him with the precious ointment. Thus is it written in His book of remembrance, of a few heroic workers who, all unknown to fame, amid toil and pain and keenest suffering, take up daily and hourly burdens, and bear them for *other's good, for Jesus* and his loved ones.

Such a worker is the daughter of a venerable pastor of Albany, New York. Some years ago she made the acquaintance of the Rev. John McCullagh, the veteran Sunday-school Missionary of Kentucky, and

became deeply interested in the missionary work of the American Sunday-School Union in that State. She is a confirmed invalid, and yet she has by her own efforts, and by her own earnings with her needle, planted during the past few years, by donations of ten to twenty dollars to each school, a *score* of new Sabbath-schools in Kentucky.

These schools, as might have been expected, planted by such loving hands and nurtured by such constant prayers, have been remarkably blessed. Six churches have already sprung up, the natural outgrowth of these nurseries of piety. One of them was started in a very destitute place. There was no church or Sabbath-school in the settlement, not even a day-school. The old log school-house had become an utter ruin. The good missionary helped with his own hands to fit it up, and put in rough, temporary seats. The library, without which it could not have been formed, was the gift of this devoted worker for Jesus. They have now a nice new school house, and were recently blessed with a most precious revival, resulting in one hundred conversions, and an organized church.

Although unable to leave the house for eight months, yet her energy, industry and perseverance have known no rest or relaxation. Her busy fingers have deftly wrought, now in her easy chair, then half reclining on her couch, *weaving* her love for the destitute children, into the very fabric of her handiwork.

A few weeks ago a fair was held in her father's house, for the sale of these articles. The proceeds amounted to the handsome sum of two hundred dollars—enough to start *ten* new Sabbath-schools in the *deserted South*.

This work and labour of love will all be finished after a while. By-and-by, how joyously as she sits at heaven's gate, will she welcome the hundreds of ransomed ones, led to Jesus through these Sabbath-schools, planted through her instrumentality and nourished through her prayers. Surely, this patient, self-denying work of this noble lady, its results only budding into development, and her Christian fortitude, should be spoken of as a memorial of her, and also for the encouragement of others in such self-denying work for the Master.

"Give her of the fruit of her hands; and let her own works praise her in the gates."

The Southern Department now comprises Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, and Texas.

We have only fourteen missionaries at work in this field, where two hundred at least might find constant and profitable employment. Scores, nay hundreds, of facts might be given to show the necessity, value, and importance of this great work. The following will serve as samples.

From a missionary in Virginia :

We have had a precious revival in one of my Sabbath-schools, resulting in the conversion of sixteen persons.



The most gratifying feature was that an aged man known as an *infidel* was hopefully converted. His children were members of the school and after much persuasion (he even feigned sickness to get rid of them) prevailed on him to attend our meetings. He now rejoices in the pardon of his sins. A grown son was also converted, and a nephew who had been the ringleader of a wicked band. I hear of other revivals in neighbouring schools. How telling the revolution which has been wrought within only a few months! Two years, yes, fifteen months since, a Sunday-school was a rare thing in this and the adjoining counties. Now, almost every neighbourhood has a school—a *prosperous, live school*—not a dull, dragging, plodding school, as was formerly the case. Eternity alone can develop the grand work thus accomplished.

Another missionary in Virginia reports:

Two new churches constituted from our Sunday-schools, and about 50 conversions, with others inquiring the way of life: one infidel reached, and now a professor of religion, through the instrumentality of his children, who were in the Sunday-school. The Union system is just what we need.

A missionary writes from Kentucky:

Three years ago I organized a Sunday-school at S—— in M—— county. God's Holy Spirit was poured out and a glorious revival followed, and forty-three persons were hopefully converted. The old school house was repaired, but it proved too small; many had to stand and shiver outside or return home. A few months ago they resolved to build a church; but where was the money to come from? all were poor. I proposed that each man work two days every week until the house should be completed. So they went ahead: some chopped down the trees, others hauled them to the mill, others delivered the lumber on the ground, others worked on the building, and some gave money. Many came five and six miles and worked until the house was completed and paid for. A church has been organized and they have now regular preaching. I have just heard from one of my schools in the Knobs that over twenty precious souls have been brought to Jesus.

Another missionary writes as follows:

I organized a Sabbath-school at B—— some years ago, where they had six drinking houses and no church, now they have a church but no whisky shops.

Visited P——, with 500 inhabitants, one of the oldest towns in Kentucky; settled by Daniel Boone. I found neither Sunday-school nor church in the place.

White Oak Sunday-school has enjoyed a precious revival, adding seventeen to the church—all the result of the Sunday-school. Every one laughed at my establishing a Sunday-school at C——, supposing it could not last more than three months; but it has been a signal success. There are now three denominations worshipping in the new school house, and two churches constituted. There are seventy-four "Try members"

searching the Scriptures daily. Intemperance is on the decrease, while real estate is advancing. Seventeen of the Bunksville Sunday-school have found Jesus. The work began with the children and they went to work immediately and earnestly to bring the older people to the Saviour. Soon a little army of eighty men, women, and children stood up for Jesus as new converts. Nearly all the school have joined the church, and among the number are several heads of families.

From a missionary in Tennessee :

Among the many grand results which have followed these labours, the most interesting and encouraging is that of the manifest change in the state of society. Peace, harmony, and prosperity have taken the place of strife and bitterness. In a community of eighty families there was not a praying man one year ago when I organized the Sunday-school in an old shed, with only five scholars. The blessed fruits of that small beginning are of the most gratifying character. A new house has been erected and a better order of things has sprung up from the little seed sown on such unpromising soil and brought forth an abundant harvest. More than fifty precious souls have found Jesus as their loving Saviour, seventeen of whom have attributed their conversion to the efforts of a little Sabbath-school scholar. Her simple story of Jesus and his matchless love, caused stout hearted sinners to weep and abandon their wicked ways; she led them to the Cross where they found the pearl of great price. "*And a little child shall lead them.*" Around the family altar a number of households daily send up sweet incense to the Giver of all good, and one hundred dear children are gathered every Sabbath to learn the way of wisdom.

I have organized and aided a number of Sunday-schools for the Freedmen. Testimony has reached me of their great joy and delight when able to read and understand the Word of God. The most gratifying results follow the efforts made for their intellectual and moral improvement. Many of them feel that their great mission is to qualify themselves, and then go forth and carry civilization and Christianity to Ethiopia's dark, long neglected and benighted land. An intelligent gentleman of extensive travel and observation through the South remarked, "Sunday-schools are doing more good in the desolated South than all other agencies combined."

Another missionary writes :

A poor widow *walked seventeen miles* and brought thirty cents in silver to buy Sunday-school books for her children. This money had been given to them by their father before his death.

A missionary in North Carolina writes as follows :

I started a Sabbath-school at S—— in J—— county. In a few months a church was organized in the same house, and is now in a flourishing condition. Several of our schools have grown into churches.

I have just heard of a revival at M. H——, with twenty-four conversions, twenty-three of them belonged to the Sunday-school.

I had to sleep in the stable at D. C. S——, to prevent thieves from stealing my horse. Preached and organized a Sabbath-school.

A missionary writes from Georgia :

In this field the heavy fruit droops, waiting for willing hands to pluck it. As far as the eye can reach, whitening harvests beckon the earnest reaper. I have frequent calls from fifty, sixty, seventy and a hundred miles away, to go and assist those who know not how, or are not able to help themselves.

There is a place not far from here, where two months ago nothing could be heard or seen on the Sabbath but gambling and drunkenness ; now the shops are all closed up, and all the people from the oldest to the youngest, attend the Sunday-school in the morning, and get books and papers to read during the afternoon.

In one of my Sabbath-schools there have been within six months, over forty conversions, in another thirty, and not a few, in many others.

The place in which I now write has four churches, which have all grown from a *single Union Sunday-school*.

Allow me to say in conclusion, after thirty years service for Christ and the little ones, that there is not a more inviting field for Christian effort in the wide world than is open to-day among the destitute children of the South. Can we then be too diligent in our duties—too prayerful in our closets, or too liberal in our contributions to “THE SOCIETY THAT TAKES CARE OF THE CHILDREN,” when such momentous interests are at stake—when a world is to be brought to Christ?

#### THE PACIFIC COAST DISTRICT.

W. F. Peters, superintendent, reports :

This district has a larger area and, though more sparsely settled, it doubtless has a larger proportional religious destitution than any other part of the great field cultivated by the American Sunday-School Union. No other part of the world has as great a variety of scenery, climate, production and population. Here are gathered representatives from every part of the world, with their various religious beliefs, ranging from Christian to pagan, including all the “isms” that ever entered the mind of man.

Roman Catholicism and infidelity are not only largely represented, but are on the increase ; and they unite their forces to drive the Bible from our common schools, and to oppose evangelical religion, which has but comparatively few representatives on this coast. While the evangelical church membership of the whole United States is seventeen per cent. of the whole population, in California and Oregon it is only three and a half per cent.

It is doubtful if over one per cent. of the population in our mining towns and rural districts, are professing Christians. In California alone, we have 125,000 children of *suitable Sabbath-school age*; while not over 25,000 of these, one-fifth, are in the Sunday-school.

It is not probable that one-tenth of the children of this coast, outside of the cities and large towns, are enjoying Sunday-school instruction. Very few, indeed, of this large number yet outside of the Sunday-school have religious parents to give them good instruction at home. The evil influence surrounding them is sad indeed, when we consider the open and unblushing wickedness pervading this coast. Like Judah, "They declare their sin . . . they hide it not."—Is. iii. 9. There are hundreds of neighbourhoods, containing from 25 to 100 children old enough to attend Sunday-school, that are without any means of grace, and as a natural consequence, the Sabbath is desecrated, intemperance, profanity, and vice in its various forms fearfully abound. This being the case, it will be readily understood how very necessary, and also how admirably adapted, is the missionary work of the American Sunday-School Union on this coast. Besides we have here a large pagan element,—over 80,000 Chinese, several hundred of whom have been gathered in Sunday-schools, where they are soon taught to read and write English. They are glad to attend, and learn very rapidly, as they are anxious to acquire our language, which enables us to teach them the Bible (without first learning their very difficult language), which they carry to their homes, on their return to China, and thus the open Bible is soon to be scattered through every part of that vast pagan empire.

The work of the American Sunday-School Union has but just begun on this coast, and yet we have organized 75 schools, containing 3,000 scholars, and aided over 165 schools before established, containing more than 8,000 scholars. These schools are scattered all over this coast, from Washington Territory to Mexico, and from the Rocky Mountains to the Pacific, and even beyond to the isles of the sea. We have reached across to the other side and aided a school organized in Yokohama, Japan, among the children of foreigners, which is in a flourishing condition, and which we trust will inaugurate the Sunday-school system in that populous empire. We have organized and aided several schools along the line of the Pacific Railroad, which is now well supplied.

The Sunday-school cause has never before appeared so prosperous on this coast as at present. While we have organized and aided a large number of schools, we are encouraged more especially by the interest in these schools, not only in the number of scholars in attendance and



their general prosperity, but also in their spiritual condition. We have interesting reports of conversions of both adults and children in many of these schools. Many of the children especially have learned to love Jesus the past few months. In one school that our missionary organized last spring, a whole family—father, mother, and five children—besides several others, have become Christians. In another school which we organized about the same time, several noble young men and young women, and parents, besides children, over twenty-five in all, have come out decidedly on the Lord's side. Nearly every Sabbath we see tears streaming down the children's cheeks, as we tell them of Jesus's love and suffering for them.

Many of our schools are carried on by one or two noble women. In one mining town a widow lady has been the main stay of the school for the past five years, and being an invalid, she often has the school gather at her house, when her health does not permit her to go to the school-room. Another lady, who is also an invalid, often gets up from her bed and goes to the school, and lies down again as soon as she returns home. The superintendent of one of our mining towns, walks seven miles to his school. He often walks *eleven* miles over the mountains to an evening prayer-meeting. We have just aided a school that is held in a house having two doors, no windows. The children live from one and a half to six miles distance. Two little girls come five miles on horseback (both on the same horse, with only a blanket on his back), and a bed-quilt tied around them to keep them warm. While talking to a school last Sabbath, we noticed several Indians gathered around the windows, attracted there by the singing.

As there are so many neighbourhoods in which we organize schools that have no preaching, we are encouraging the organization of Bible classes for adults. We have also adopted a plan of reading sermons, especially children's sermons, after Sunday-school, which is proving successful. A lady whom we have lately engaged in this "kind of preaching work," remarked, "It seems a novel plan, but I am willing to do good in any way." There are doubtless some ordained ministers who are not doing more, if as much good, as that noble lady.

Our missionary force in this district has been increased lately, yet many more labourers are needed, and would be employed had we the means for their support. Besides we are daily receiving earnest appeals for donations in aid of needy schools all over this wide coast, which we are pained to refuse, as we are often compelled to do when we are without the means to help them.

The railroad and steamboat lines of California deserve and receive our special thanks for kind favours over their respective routes. We wish also to mention our gratitude to H. H. Blake, Esq., of San Francisco, whose whole souled liberality has been a large pecuniary aid to our work on this coast (saving the Society at least \$1000), to say nothing of his unselfish, disinterested kindness, which cannot be computed, but which has been duly appreciated. "The Lord remember him for good."

#### OUR AGENCY FOR FOREIGN WORK,

Is under the superintendence of Albert Woodruff, Esq., of Brooklyn, who thus reports :

The Sunday-school work is demonstrating the power of our cherished institutions not only to carry forward home evangelization to completion, but to become a pioneer agency for awaking to a spiritual life the nations which have been lulled to a sleep of centuries by the various forms of perverted truth. It is scarcely more certain that purity of doctrine cannot be maintained without the active co-operation of the common brotherhood, than it is that physieal life must decay where there is no proper regard for the laws of health.

The one great lesson which England and America can teach, and which to a great extent European and South American nations must learn, is that which lies at the base of our system, viz : That every one who professes to be a Christian is to enter upon systematic efforts to make others such. While we can claim only to have taken the first step in this direction, the few scattered believers in other countries can hardly be said to have discerned this most prominent feature of New Testament Christianity. The little commencements here and there are like the rustle of a leaf that begins to be moved by the gentlest breeze ; but wherever there is a beginning we can behold the elements of a rising tempest. It is the face-to-face conflict, with the Bible in hand, that is finally to conquer the world.

In France the Sunday-school system has been in operation for more than twenty years, but owing to imperfect conception, and defective organization, it has not made the rapid progress which the degree of religious liberty there enjoyed would seem to demand. There are 1,600 Protestant churches in France, but with little more than one half of them is there yet a Sunday-school connected. It is properly the first object of a Sunday-school committee in Paris to induce these derelict churches to bless themselves with this activity of their membership. For this purpose their means only allow them to employ a single mis-

sionary in that great empire, whose method of procedure is to go from place to place and urge upon the pastors and the competent members of the church the immense advantage of aggressive action, and the adaptation of the Sunday-school system to produce it. To the support of this agency a few hundred dollars have been annually transmitted by this Society. The great and immediate want of the committee is the means to publish a good Sunday-school paper, which shall elevate the youth of France to the idea that their nation's peace, happiness, and prosperity are to be sought in purity of life, rather than in military glory.

In French Switzerland, at the present time, there is little being done to help forward the good work, except what has begun to be well done by our brethren of the London Sunday-School Union. German Switzerland has been touched by the magic hand of Mr. Bröchelmann, who has been the means of commencing both a Union and a paper, and of imparting considerable vigour to the cause there. Of him and his labours we shall soon speak again, but in connection with his own nation.

Some small contributions have been designated, (and we transmit no other funds to any foreign field,) to the cause in Spain. This field ought immediately to be possessed, for a few schools there have shown the adaptation of our system to the immediate wants of that new born nation. The same may be said of all the republics of South America. Not having the means to support any missionary in the Spanish language, our aids are limited to the few voluntary labourers who here and there can be induced—by correspondence, and just money enough to help them to buy record books—to undertake the work.

In Italy we have had to make, during the past year, some radical changes. The partisan spirit which exhausts a large share of Protestant strength in that country, had so involved our old friend Bolognini, that he could not be faithful to our Union principles, and we had to employ in his place a young minister, a recent employe of this Society, Rev. G. V. D. Garretson. He is prosecuting the work with considerable success. Within seven years some 70 or 80 schools have been established there, and though small, are generally in connection with stations where the Waldensians, the Free Churches, or the Methodists of England, have their preaching. There are in Italy great hindrances to the progress of evangelization, which was so auspiciously begun in that interesting country, and which so recently elicited the lively interest and sympathy of all Christendom. These are, first, the supremacy of priestly power; second, the jealousy of foreign interference, and last,—but by no means least,—the bitter slanders and strifes between these infant denomi-

nations. The labourers of forty years ago, on this side of the Atlantic, who remember the denominational strifes which to a great extent the Sunday-school movement has removed, will hope and pray that such may speedily be the fruit of the work there, when so much depends upon presenting a united front to a common foe. We close our brief review by describing a little more in detail the Sunday-school work in Germany.

Less than seven years ago the Lutheran Church, which was as much a unit in Germany as the Romish Church in Italy, was a persecuting power against all other denominations and forms of evangelical labour. The Germans, like other nations, think that there is little worth possessing, especially of a religious character, beyond the boundaries of their own country. No where has the introduction of our Sunday-school system encountered more ingenious arguments, or a more stubborn prejudice. The union of Church and State, the religious lessons taught in the day schools, the danger of unauthorized teachers, especially of women teaching errors, &c., were urged even by rationalistic ministers, as reasons why there should be no voluntary schools for the teaching of the Bible. But the time had come, when the small smooth stone was to penetrate the head of an unbelieving Goliath.

The first Sunday-schools commenced in Berlin, immediately interested and engaged the active co-operation of the believing clergymen in the middle and north of Germany. The model given, each succeeding school was an exact copy, only with increasing numbers. The immediate fruits not only captured and conquered prejudice, but fascinated alike the pious ministers, the earnest teachers, and the more than willing pupils. Providentially, a merchant had retired from Bremen, only to rest a few months on the banks of the Necker, when he was called to engineer a movement which the intelligent German saw was calculated to meet the moral wants and cure that great and glorious old nation of her social and political evils.

During the first two or three years, Mr. Bröchelmann was engaged in going from city to city, and organizing schools in a manner somewhat similar to that pursued by the American Sunday-School missionary. But for the last three years even more has been done for spreading schools through northern and middle Germany by attending the various church-councils, and then urging men to action who had already been made theoretically acquainted with the system by means of the press. Without a failure; the large majorities of opponents were converted into passive observers, and all the pious went home to try an experiment that was to clothe the dry bones with flesh and colour.



The fruits of the movement, besides the publication of a paper, &c., are, to-day, the weekly assembling of 23,000 children in 145 large, well organized Sunday-schools, to be taught by 2,300 teachers the truth of God just as it stands revealed upon the sacred page.

Figures, however, faintly express the results of such a movement. To quench the spirit of persecution; to beget a genuine charity among those whose opinions on minor topics differ; to bind them together in spiritual union, and to turn their eyes as well as their hearts toward the practical work of conquering the world by a Christianity of "power," rather than by conflicting creeds, is the spirit of the Bible,—the work of the age.

#### CONCLUSION.

We have thus glanced at our Sunday-school missionary work, in rapid survey of its great geographical departments, allowing our secretaries, superintendents, and missionaries to speak of it for themselves, as it has passed under their eyes and hands.

It is a most vast, diversified, magnificent domain, these United States of America, by the grace of God free and independent, which the American Sunday-School Union has been labouring, for forty-six years, to cultivate for Christ and truth, and liberty! One people fills, or is filling, this wide Continent, contained between the Atlantic and the Pacific, between the Lakes and the Gulf, comprising surfaces and sceneries endlessly varied: one nation, made up of many States and Territories, absorbing into its citizenship (broader than the old Roman) men of all countries and languages, of all faiths, and features, and colours, under many municipalities supremely controlled by one government.

So we, of the American Sunday-School Union, "being many" in our denominational attachments and ecclesiastical relations, "are one body in Christ," owning one Lord, anointed by one Spirit, aiming at one end, to bring all the children of our country to Christianity by teaching them His Word only. For this alone, in this our Union, do we pray and labour, and give. If we attain to this aim, we shall, indeed, accomplish various and important subordinate ends. We shall do much to Americanize these children of foreign parentage, to elevate the degraded by intellectual and moral culture, and make our scholars good men and women, and good citizens. But our "chief end" is to help them to become good Christians, that they may "glorify God and enjoy Him forever."

How fitting, then, that this Christian Union should have free scope

and full support in these United States! How correspondent and harmonious the organization, spirit and aims of this Christian institution with the genius of our civil institutions!

The reports of our missionaries most conclusively demonstrate the adaptation of our Union basis and plan to the needs of evangelization in our waste and destitute places, insuring success from harmonious counsels and co-operation, where antagonistic or even separate action of diverse elements would only cause confusion, weakness, and defeat.

That He who prayed that all His disciples might be one, keeping the unity of the Spirit in the bond of peace, falling not out by the way in any controversy who shall be greatest, smiles upon our cause and work, we think must be evident from His blessing upon us during the year past, and through all our history.

He has given us favour in the eyes of His ministers and churches and Sunday-schools, and stewards who have given the increased and liberal support which has sustained and extended our operations. He "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." Therefore our labours have been crowned with success in the ingathering of thousands into our Sunday-schools, and of hundreds into the fold of Christ: therefore the spirit of wisdom has been granted to improve the character of our schools and of the books and sheets which are to be placed by millions of leaves in their libraries and hands: therefore a desire has been created in our schools for the preaching and ordinances of Christ's house, which has caused so many of them to grow into churches fed by pastors: therefore the spirit of benevolence has been cultivated in them: therefore, in short, the past year has been one of power and blessing in our schools; and therefore so many of our dear lambs, whom we have fed in His name, have been gathered with His arm to be carried in His bosom, or translated to lie down in green pastures, and led beside the still waters.

To His name be the glory! To all His people we once more commend our cause—*His* cause.

# THE AMERICAN SUNDAY-SCHOOL UNION, IN ACCOUNT WITH THE CONTRIBUTORS TO THE MISSIONARY FUND,

For the Year ending February 28th, 1870.

To contributions from March 1, 1869, to March 1, 1870, . . . . .	\$92,410 07	By balance excess of expenditures in missionary work beyond receipts from last year, . . . .	\$9,943 77
“ Contribution from Book Department, . . . .	10,000 00	“ Amount of salaries paid missionaries, and expenses of the department, . . . . .	90,692 06
“ Legacies received during the year, . . . .	17,034 36	“ Amount expended by auxiliary societies, . . . .	8,669 54
“ Interest on Book Fund, . . . . .	2,406 00	“ Books and other Sunday-school requisites given to schools, . . . . .	14,527 76
“ “ Wurts Fund, . . . . .	500 00		
“ Balance, being excess of expenditures in missionary work, . . . . .	1,482 70		
	<u>\$123,833 13</u>		<u>\$123,833 13</u>





### COMPREHENSIVENESS OF THIS WORK.

The missionary, in preparing for the organization of a school, necessarily visits every family. He converses and prays with parents, enrolls the children for the school, and leaves behind him a suitable tract or book, and a copy of the Bible, if they have none; and, besides, he always sees the school supplied with a library of religious books, which are carried by the children, week by week, into every family.

### FACTS TO BE CONSIDERED.

1st. That there is a loud call for missionary labour, and that the instrumentalities employed by the American Sunday-School Union are *efficient*, and meet with popular favour and the divine sanction.

2d. That the demand for Sunday-school missionary labour is not confined to any section of the country. FROM MAINE TO MEXICO, SUNDAY-SCHOOL MISSIONARIES MAY BE SUCCESSFULLY EMPLOYED.

3d. That the work of organization is but one part of our mission. Our Missionaries watch over the schools, instructing superintendents, encouraging teachers and replenishing libraries. OUR SUNDAY-SCHOOLS VERY SELDOM DIE OUT.

### OUR GREAT WANT.

The great want of the Society, next to the blessing of God, is *money* to carry forward this great mission work,—MONEY TO PAY THE SALARIES OF MISSIONARIES, AND TO SUPPLY POOR AND NEEDY SCHOOLS WITH BOOKS GRATUITOUSLY WHEN NECESSARY.

Our great field is not half supplied with labourers. Faithful missionaries stand ready to accept their commission and enter upon this service. We are entirely dependent upon benevolent contributions, and can do only so much as our friends, by their gifts, shall authorize.

### HOW YOU MAY AID THIS WORK.

IF YOU ARE A PASTOR, you may make arrangements to lay the claims of the American Sunday-School Union before your congregation in an annual collection. We urge the shepherds of Christ's flock to aid us in our efforts to "feed the lambs" now famishing and ready to perish.

IF YOU ARE A SUPERINTENDENT OR TEACHER, you may lay this cause before your Sunday-school, and interest the children to contribute for it. There can be no more appropriate object for Sunday-school benevolence than gathering the millions of neglected little ones into Bible-schools.

IF YOU ARE A LAYMAN, you may press the claims of the Union upon your pastor and the officers of your church, that it may receive an annual contribution.

You may speak to your friends and neighbours, and solicit from them their liberal support of the Society whose opportunities for usefulness are so great.

You may send us your own personal contribution, and when preparing for that "*event which happeneth unto all*," you may remember the "SOCIETY THAT TAKES CARE OF THE CHILDREN," and leave for it a legacy which shall carry the "glad tidings of great joy" to many precious little ones, who will rise up at the judgment to call you blessed. The legal form of bequest is, "*I give and bequeath to the American Sunday-School Union, established in the city of Philadelphia, ——— dollars.*"

### CONTRIBUTIONS.

In no case are contributions applied to carry on the business department of the Society's operations, nor for any objects other than those designated by the givers.

### SPECIAL CONTRIBUTIONS.

THIRTY DOLLARS constitute a Life Member.

SIXTEEN DOLLARS will supply a new Sabbath-school with *one hundred volumes* of the Society's publications.

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Persons desiring information concerning the Missionary work should address

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1122 CHESTNUT STREET, PHILADELPHIA.

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Nos. 8 & 10 BIBLE HOUSE, ASTOR PLACE.

Those for New England to

**Rev. H. CLAY TRUMBULL, Sec'y N. E. Dept. of Missions,**  
HARTFORD, CONN.

Those for the South to

**Rev. JOHN McCULLAGH, Sec'y Southern Department,**  
HENDERSON, KY.

Those for the North-West to

**F. G. ENSIGN, Sec'y of the North-West,**  
CHICAGO, ILL.

THE  
**AMERICAN SUNDAY-SCHOOL UNION,**  
ORGANIZED MAY, 1824.

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JOHN A. BROWN, President.  
S. A. ALLIBONE, LL.D., Corresponding Secretary.  
M. A. WURTS, Recording Secretary.  
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